

GUILT FEELINGS AND DISAPPROVAL PROJECTIONS AS  
RELATED TO PARENTS, CHURCH, GOD, AND FATE,  
IN ADOLESCENT SEXUAL DEVELOPMENT

by

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Psychodynamics of Religious Experience	Eitzen
Seminar: Clinical Aspects of Religious Experience	Eitzen
Introduction to Group Counseling	Eitzen
Supervised Group Counseling	Eitzen
Statistics in Clinical Research	Eitzen, Dodson
Work with Individuals	Hiltner
Counseling and Pastoral Care	Wise
Advanced Counseling and Pastoral Care	Wise
Psychology of Religious Experience	Wise
Seminar: Psychology of Religion and Christian Theology	Wise, Shipley
Seminar: Clinical Pastoral Ministry to the Physically Ill	Southard, Kerney
Seminar: Personality Development in the Light of Religious Experience	Southard
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Seminar: Theology and Psychology of Suffering	Southard, Kerney
Seminar: The Pastor and the Family	Southard
Supervised Clinical Experience and Research	Southard, Kerney

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Seminar: Theological Trends in America	Rhoades
Group Leadership in the Church	Irwin
Religion of the New Testament	Titus
Religion of Paul	Titus



## DISSERTATION

### GUILT FEELINGS AND DISAPPROVAL PROJECTIONS, AS RELATED TO PARENTS, CHURCH, GOD, AND FATE, IN ADOLESCENT SEXUAL DEVELOPMENT

An increasingly serious problem in modern society is the frequent failure of youth to achieve one of the essential "developmental tasks" of adolescence. This task is the successful break of childhood dependency relationship with parents; and the emergence into manhood or womanhood by a mutual self-giving in love with the opposite sex outside the family circle. Failure to accomplish this task in a satisfactory manner, without undue guilt feelings, may result in personality illness, marital discord, and a stunted emotional and religious growth. The purpose of this study was to explore this problem and determine some of the family relationships and religious influences that may block healthy adolescent personality development, with special reference to attitudes and feelings about sex.

It was hypothesized (1) that the adolescent's perception of parental disapproval of his love-desires tends to be projected upon the church, God and fate, and to create guilt feelings and anticipation of deserved misfortune (punitive fate); (2) that religious liberalism is partially a reaction against parental and religious authoritarianism, or against the perception of parents and God as disapproving of sexual self-giving; and (3) that there are no basic differences between men and women on selected ones of these variables.

The sample consisted of sixty-two single Protestant freshmen and sophomore students from three Southern California colleges. Tests included a general information form, an original projective Short Story Picture Test, purporting to indicate the degrees of guilt, disapproval and punitive fate experienced, and the Gustafson Scale of Religious Belief, purporting to indicate degrees of religious conservatism-liberalism. The Spearman rank correlation coefficient and the median test were chosen as the statistical measures.

The following hypotheses of positive correlation were confirmed: total disapproval (parent-church-God) and total guilt (parent-church-God) (.30); parent-disapproval and God-disapproval (.29); parent-disapproval and church-disapproval (.40); father-disapproval and God-disapproval (.28); mother-disapproval and God-disapproval (.33); mother-disapproval and church-disapproval (.38); total disapproval (P-C-G) and punitive fate (.47); parent-disapproval and punitive fate (.40); total guilt (P-C-G) and punitive fate (.29). All of the above correlations were significant beyond the .01 level, except the fourth and ninth, which were significant beyond .05.

The following hypotheses of positive correlation were rejected: (1) parent-disapproval and total guilt (P-C-G) and (2) parent-disapproval and guilt re: God. All hypothesized correlations of parent, church, or God disapproval with religious liberalism or with change in a liberal direction from childhood belief were rejected. However, the following hypotheses comparing religious liberals and conservatives were tested by the median test and confirmed. Liberals were found to show significantly (1) more movement from childhood belief in a liberal direction, (2) more parent-disapproval, and (3) more God-disapproval, than the conservative group. However, contrary to the prediction, the conservative group was found *not* to feel significantly more guilty.

The predictions of no difference between men and women concerning total guilt, parent-disapproval, God-disapproval, and conservatism-liberalism were confirmed. However, the men showed a significantly greater change to-

ward more liberal religious beliefs, from childhood to current belief, than did the women.

The results of the study thus supported the general hypotheses, except for the linear correlation of liberalism with certain variables and the one difference between men and women indicated above.

In view of the formative influence of family and church on personality development and religious experience, it was recommended that the church give special attention to four needs: (1) the specific shepherding of individuals through each stage of life, especially adolescence, in their growth toward maturity (from dependence through independence to interdependence); (2) dedication to an ethic of fulfillment rather than of suppression of needs, of understanding and acceptance rather than disapproval and guilt; (3) the creation of a family-type fellowship in the church, where small groups may become models of healthy family life by interacting in emotional honesty and effective concern; and finally, (4) it was suggested that theology more relevant to the facts and conditions of human nature might grow out of a more personalized church fellowship, which is devoted to guiding the growth of persons toward emotional maturity and meaningful religious experience.



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|-----------|---|
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## DEDICATION

This research study  
is dedicated to

MARY

The striving in every young woman for personhood and the completion of her femininity,

and to

JOHN

The similar yearning in every young man, for whom David Eitzen speaks, when he writes, "His sharpest hungers are to feel comfortable as a male in the heterosexual world of tomorrow; feel as though he is appreciated and accepted by his peers . . . not in spite of but because of his individuality; to be able to accept the love of a maid and to fall in love with her,"

and to all

who, like Lewis K. Sherrill, see this as the divine will in man and understand the real sin as a shrinking back from growth through lack of faith.

## ACKNOWLEDGMENTS

The interests, efforts, and talents of many people contributed to the making of this research study.

In terms of formative influences, among the many, I must single out Albert Outler, who introduced me to historical theology; Carroll Wise, who introduced me to psychoanalysis; Donald Rhoades, who introduced me to evangelical liberalism; and David Eitzen, who introduced me to the meaning of group therapy, existential involvement, and the empirical search for truth in religious experience.

The writer is grateful to several persons who have given thoughtful consideration to this project and who have made helpful and critical comments on the research design; to the chairman and members of the faculty committee, Professors David Eitzen, Howard Clinebell, and Donald Rhoades; to Marshall Hodge, Pierce Johnson, John Cobb, Leila Shohet, and others. Marshall Hodge and other consultants gave valuable assistance in planning the statistical procedures. Leila Shohet and Marshall Hodge served as two of the judges for the inter-rater reliability test. Their efforts in the arduous task of scoring the protocols, and their keen comments on every phase of the project have been much appreciated.

Norma Tanega, graduate art student at Scripps College, who painted the surrealist paintings used in the projective test, deserves

special mention for turning the skeleton of an idea into a work of art which stands on its own merit. Pam Wright contributed many hours of talent and painstaking work in making the illustrative charts and graphs.

Friends and church groups were cooperative in discussing the design and participating in pilot projects. Numerous friends also helped with the considerable amount of clerical work required in compiling statistics and classifying information. Several typists worked on the preliminary copies, but special gratitude is due to Frances Gentile and Marilyn Hoesch who typed the final copy. Robert Kelley, Joseph Philbrick, Marcia Lasswell, and Jack Melhorn generously gave class time in their respective colleges for the testing.

Marjorie, my wife, has worked with me late into many nights and has given of herself in many ways to make this project possible. Finally, my daughter, Shelley, although neglected, has been understanding and patient.

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## INTRODUCTION

### The Nature of the Problem

What went wrong, we are asking, in the emotional and religious growth of a girl named Mary? Or a boy named John? The problem to which this study addresses itself is described in a poem by Ruth Turner called "Mary Was a Little Lamb."<sup>1</sup> The poem poses a problem of major dimensions, some facets of which our study was designed to explore. But let the poem speak for itself.

#### Mary Was a Little Lamb

Mary was five. Her mother died. The preacher said, "The Lord giveth and the Lord taketh away." Daddy seemed to understand what that meant. Mary wondered. Wasn't that Indian-giving?

Mary was ten. She couldn't understand Daddy. When she had a problem to tell, it always made him angry. So Mary started to tell him the happy news. This pleased Daddy and everything worked out very well. Mary knew she had done the right thing. At Sunday School they said, "honor your father" and they even called God . . . Father.

Mary was fifteen. Daddy told her that he would buy her a car if she would make A's. This took a lot of time. It was hard for Mary to make A's. She had a lot of housekeeping to do, too. All the maids displeased Daddy so Mary learned to do everything the way he liked to have it done. She even sat by Daddy at church. The preacher said something about being "justified by faith," and then discussed the budget.

Mary was eighteen. She did not go away to college. She had earned her car so she drove to a school near by. Daddy bragged, "I think Mary would rather stay at home with me than run around like most of the younger generation." Mary and

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<sup>1</sup> Ruth Turner, "Mary Was a Little Lamb," Motive, April, 1961; used by permission of Motive magazine.

Daddy had devotionals every morning. They read the Bible together and prayed.

Mary was twenty. She belonged to the young adult class at church. She didn't know many of the members. Whenever she tried to talk to any of them they didn't seem to understand what she was saying. She cried a little about it sometimes. This made her feel somewhat guilty. The lessons made it quite clear that Christians were free, alive, raised from the dead, saved. Why should she feel so alone and locked away? She had always gone to church.

Mary was twenty-two. She started crying at work one day and couldn't stop. She talked out of her head. They call it a mental breakdown. The preacher told her daddy, "You have no cause to worry. Mary has always been a good girl." The sunshine committee of the young adult class sent Mary a pot plant and a get-well card.

Here in simple terms we find the church, and God as He is interpreted, and indeed the entire weight of religion with all of its moral power, aligned with the father against the emotional needs of the growing child. Mary's conflict reaches its climax in adolescence. Father and God are virtually equated--a "good" girl honors and submits --anger is bad and "running around" is immoral. Thus parental and religious influences converge to inspire guilt feelings concerning one of the basic tasks of adolescence: the break from parents and the love for the opposite sex.<sup>1</sup>

Mindful of the need of the growing adolescent personality to transfer affection to the opposite sex outside the family circle, our

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<sup>1</sup>From the age of five, Mary was frozen in the Oedipal situation by the loss of her mother and the focussing of her father's seductive attention upon her. Therefore, this instance cannot be considered a typical example of the type of family problem which we are exploring in this study. It is, however, only an extreme form of the parent-child dependency fixation that happens to many children and adolescents to a lesser degree.

study attempts to examine certain family and religious influences that hinder rather than help this normal process.

How important is this problem as a subject for research investigation?

Safely negotiating the rapids of adolescence has become a major problem in our society. Gordon Allport reminds us,

Almost every conceivable obstacle is placed in the adolescent's path, and, from the point of view of mental health, he may trip or fall over any one or all of them. The result may be immediate or long-run damage to his stability.<sup>1</sup>

One important aspect of the problem is the question we are raising. We are asking to what extent parents, church, God, and fate are seen by the adolescent as engaged in an unholy alliance against his normal psychosexual development.

Consider first the nature of adolescence and its developmental tasks. Peterson offers a clear-cut definition:

Adolescence is regarded chronologically as the years between twelve and twenty-one; physiologically as the time between the onset of puberty and the achievement of maximum growth; psychologically as the period of transition from childhood dependence to adult independence; socially as the period from the beginning of the loosening of home ties to the establishment of a new family unit.<sup>2</sup>

This is a time of troubles for most normal children and their families, according to Loomis.<sup>3</sup> All kinds of changes are taking place.

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<sup>1</sup>Gordon W. Allport, "Religion and Adolescence," in Otto Klineberg (ed.), Religion in the Developing Personality (New York: New York University Press, 1960), p. 20.

<sup>2</sup>James A. Peterson, Education for Marriage (New York: Charles Scribner's Sons, 1956), p. 68.

<sup>3</sup>Earl A. Loomis, Jr., The Self in Pilgrimage (New York: Harper & Bros., 1960), p. 50.

Primarily there is an "emergence of adult sexual characteristics."<sup>1</sup> Many glandular and physiological changes related to sexual development begin to stir within the adolescent youth. The pituitary, thyroid, ovaries, testes, et cetera, take on a sharply increased activity. Allport brings the problem into sharp focus.

While procreative powers, guided by nature, reach the maximum, social and commercial stimulation of sex interest throws fat upon an already raging fire. At the same time, most sexual activities are taboo. Indeed, the only normal exercise of the sex function from an adult point of view is tabooed most severely of all. How any adolescent survives this biological-social conflict is itself a miracle of resilience and control that merits scientific study.<sup>2</sup>

Allport goes on to say that the basic ontological anxiety of man becomes a problem in the adolescent period. This is because of the conflict between impulse and cultural pressures which are mediated primarily through parents and religious institutions.<sup>3</sup> While new feelings and desires surge up within, Loomis says, our culture compels its adolescents to wait for gratification of their yearning or, if they do not, to feel guilty.<sup>4</sup>

Whether the adolescent achieves the transition from childhood through this troublesome period into adult maturity determines his personal happiness, his emotional stability, his adjustment to marriage and parenthood. It also determines whether he develops a mature religious experience, remains in a state of infantile religious dependency, or reacts in anti-religious adolescent rebellion.

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<sup>1</sup>Ibid., p. 50.

<sup>2</sup>Allport, op. cit., p. 21.

<sup>3</sup>Ibid.

<sup>4</sup>Loomis, op. cit., pp. 50-51.

Another way of posing the question of this study is to ask whether the adolescent in our society sees the church and God as more likely to align themselves with the "moral" discipline of his parents than with his emotional and spiritual needs as a growing person. Whether this perception is, in fact, true of organized religion is beyond the scope of this study, but it is assumed that perceptions always have some basis in fact.

Ruth Turner's insightful poem, "Mary was a Little Lamb," raises several important questions for research investigation. Our study is an attempt to pursue some of these questions, formulate hypotheses concerning certain of the more crucial ones, and test these hypotheses by gathering data and applying measures of statistical inference. To what extent are God and the church perceived in the image of the disapproving parents or aligned with them? To what extent is guilt thereby produced, and is it healthy or disabling? To what extent does disapproval of adolescent impulses lead to expectations of a life of hardship and misfortune (a punitive fate)? And what bearing does being male or female or religiously more conservative or more liberal have on these reactions?

The importance of the problem seems evident. Allport warns<sup>1</sup> about the danger of long-run damage to the growing person's emotional stability if he does not make the adolescent hurdle. Peterson insists, "The outcome of these years of struggle to achieve adulthood is decisive for marriage."<sup>2</sup> Furthermore, one basic assumption in this

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<sup>1</sup> Supra., p. 3.

<sup>2</sup> Peterson, op. cit., p. 67.

study is that the central problem is not simply the adolescent conflict around sex. The broader and more basic problem is the conflict between the adolescent's need to transfer affection, sexual and otherwise, to the opposite sex outside the family circle, and his perceptions of parents, church, God, and fate as disapproving of this need. Yet the achievement of this transfer is a precondition for healthy self-identity, later marital happiness, and mature religious experience. To squelch the expanding sexual desire, which is a component of all love, warmth, and positive relationship with other people, is to confine the growing person to an unhealthy infantile or childhood dependency on parental figures. This dependency relationship then is transferred into marriage and into all personal relationships, incidentally creating an almost unbearable overload of hostility and guilt. Marriage counselors are aware that many cases of marital maladjustment are the result of unbroken dependency patterns.<sup>1</sup> It is predicted in this study that the same transfer of childhood dependency attitudes takes place also in relation to God and the church.

Therefore, we propose that the problem on which we are focusing in this study has important implications for personality growth, marital adjustment, and religious experience.

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<sup>1</sup>Ibid., p. 72.



## CHAPTER I

### BACKGROUND IN THE LITERATURE

The problem, as it is approached in this study, requires a consideration of several facets of fact and theory. Our general viewpoint and orientation is holistic,<sup>1</sup> and it is necessary, therefore, to consider a variety of theoretical discussions and empirical studies bearing on adolescent personality development and religious experience.

The purpose of this chapter is to explore some of the more important theoretical writings and research studies which form the context of the present study.

#### Adolescence: General Development

##### Theoretical Writings

The literature on the general characteristics of the adolescent phase is vast, but a few key volumes will be mentioned. Allport gives a good general overview of the nature of personality.<sup>2</sup> Wittenberg, a

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<sup>1</sup>The word "holistic" refers to the conception of the organism as a unified whole. Jan Smuts originated the term; Kurt Goldstein is the leading modern proponent; Andras Angyal broadened the concept to include the environment as well as the organism. Jan Smuts, Holism and Evolution (New York: The Macmillan Company, 1926); Kurt Goldstein, The Organism (New York: American Book Company, 1939); Andras Angyal, Foundations for a Science of Personality (New York: Commonwealth Fund, 1941).

<sup>2</sup>G. W. Allport, Personality: A Psychological Interpretation (New York: Henry Holt & Co., 1937); Pattern and Growth in Personality (New York: Holt, Rinehart and Winston, Inc., 1960).

psychotherapist specializing in problems of adolescent development, writes on discipline.<sup>1</sup> Blois offers a general discussion of the adolescent personality.<sup>2</sup> Erikson explains the turmoil of the adolescent as an identity crisis.<sup>3</sup> A comprehensive book of readings by various authors is edited by Seidman.<sup>4</sup>

Adolescent personality development may be viewed from two perspectives: (1) the specific tasks of the adolescent phase, and (2) the more general pattern of personality growth, of which adolescence is a stage.

One of the most productive analyses is Havighurst's description of the distinctive tasks of the adolescent period. As Havighurst defines it,

A developmental task is a task which arises at or about a certain period in the life of the individual, successful achievement of which leads to his happiness and to success with later tasks, while failure leads to unhappiness in the individual, disapproval by the society, and difficulty with later tasks.<sup>5</sup>

For the adolescent, the tasks are achieving more mature relations with age-mates, finding a masculine or feminine social role,

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<sup>1</sup>Rudolph M. Wittenberg, Adolescence and Discipline (New York: Association Press, 1959), p. 318.

<sup>2</sup>Peter Blois, The Adolescent Personality (New York: Appleton-Century, 1941).

<sup>3</sup>Erik Erikson, Childhood and Society (New York: W. W. Norton & Co., Inc., 1950), pp. 226-229.

<sup>4</sup>J. M. Seidman (ed.), The Adolescent: A Book of Readings (New York: Dryden Press, 1953).

<sup>5</sup>R. J. Havighurst, Developmental Tasks and Education (2nd ed.; New York: Longmans, Green and Co., 1952), p. 2.

attaining emotional independence of parents and other adults, achieving assurance of economic independence, acquiring a set of values, et cetera.<sup>1</sup>

In the broader perspective of personality growth, the adolescent is at a stage of individuation and yet on the threshold of an expanding relatedness. He is individuating himself from parents, but at the same time is becoming involved with the opposite sex and with larger social groupings. He is, therefore, at a point of transition in the natural growth pattern of personality from undifferentiated dependence through independence toward mutual interdependence.

This growth pattern is what Goethe refers to when he says, "Das Geeinte zu entzweien, das Entzweite zu einigen, ist das Leben der Natur."<sup>2</sup> The process of life is separating what is united and uniting what is separated. Kunkel states this in terms of a development from the "Original-We" dependency, to an "Isolated-I," and finally, to a "Maturing-We."<sup>3</sup> Angyal describes the same phenomenon in more universal terms, as a trend from heteronomy (other-directed dependency) toward autonomy (self-directed independence) toward homonomy (participation in increasingly larger wholes or interdependence).<sup>4</sup>

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<sup>1</sup> Ibid., pp. 33-71.

<sup>2</sup> Goethe, quoted in Allport, op. cit., p. 131.

<sup>3</sup> Fritz Kunkel and Roy Dickerson, How Character Develops (New York: Charles Scribner's Sons, 1940), pp. 55-59; Kunkel, "Growth Through Crises," in Simon Doniger (ed.), Religion and Human Behavior (New York: Association Press, 1954), pp. 146-163.

<sup>4</sup> Andras Angyal, Foundations for a Science of Personality (New York: The Commonwealth Fund, 1941), pp. 374-375.

The final stage or goal of development is maturity, which according to Maslow, is self-actualization.<sup>1</sup> According to Allport, this dynamic condition called maturity is characterized by self-extension, self-objectification, and a unifying philosophy of life.<sup>2</sup>

### Adolescence: Sexual Development

#### Theoretical Writings

By far the most provocative theoretical explorations of the sexual function in human personality appear in the writings of Freud. As part of his Three Contributions to the Theory of Sex, Freud deals specifically with the sexual transformations at puberty.<sup>3</sup> One of Freud's emphases is so important to our thesis that it is worth considering here. Mullahy brings this emphasis into focus in a paraphrase of Freud especially pertinent to our study. Freud states that at the time of puberty, when the sexual instinct reasserts its earlier sexual demands and the parents once again become the objects of the libido, "the individual," as Mullahy paraphrases it, "must now free himself from his parents and discover a 'foreign object' whom he can love. Only then can he, in Pauline language, put away childish things and take his place as an adult member of society."<sup>4</sup> The son must release

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<sup>1</sup> Abraham H. Maslow, Motivation and Personality (New York: Harper and Bros., 1954), pp. 199-234.

<sup>2</sup> Allport, op. cit., pp. 213-231.

<sup>3</sup> Sigmund Freud, Three Contributions to the Theory of Sex, in A. A. Brill (ed.), Basic Writings of Sigmund Freud (New York: Modern Library, 1938), pp. 604-629.

<sup>4</sup> Patrick Mullahy, Oedipus: Myth and Complex (New York: Grove Press, Inc., 1948), p. 29.

his sexual desire from his mother and the daughter from her father. "Failure in either case means a crippling of personality."<sup>1</sup> Herein we see that Freud defines sexuality as something more than genital activity. The adolescent must break the attachment with his parents and establish a new love relationship in order to grow into adult independence, establish his own home and rear his own family.

All of the Freudians and neo-Freudians have made important contributions to the understanding of the sexual function in adolescence and adulthood.<sup>2</sup> Adler describes the relation of sex to the life goal. Jung sees sexuality in symbolic terms. Rank relates sexuality to individuality. Horney, Fromm, and Sullivan emphasize cultural influences on sexual attitudes rather than libidinal fixations. Reich, Ferenczi, Abraham, Alexander, and Menninger all consider the sexual function in personality development. Malinowski,<sup>3</sup> Mead,<sup>4</sup> and Kardiner<sup>5</sup> make Freudian applications in the study of primitive societies.

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<sup>1</sup>Ibid.

<sup>2</sup>For an excellent bibliography, see Lewis Wolberg, The Technique of Psychotherapy (New York: Grune and Stratton, 1954), pp. 787-789.

<sup>3</sup>Bronislaw Malinowski, Sex and Repression in Savage Society (New York: Meridian Books, 1927), pp. 5-9.

<sup>4</sup>Margaret Mead, Coming of Age in Samoa (New York: William Morrow & Co., 1928), p. 304.

<sup>5</sup>Abram Kardiner, Sex and Morality (London: Routledge & Kegan Paul, Ltd., 1955), pp. 135-136; and The Psychological Frontiers of Society (New York: Columbia University Press, 1945), pp. 91, 152-153, 184.

### Empirical Studies

The two primary empirical studies of adolescent sex are the volumes by Alfred Kinsey.<sup>1</sup> The mass of pertinent facts in these studies is too vast to summarize effectively. But for our purposes, it should be noted that premarital coitus is widely practiced among adolescents. There is a distinction between college people and non-college people. Among those with eight grades of schooling, or less, 38 per cent of the females and 85 per cent of the males had engaged in premarital coitus, whereas among college people, only 17 per cent to 19 per cent of the females and 42 per cent of the males had done so. The figures quoted refer to the sixteen to twenty year age level only, because we are dealing only with that group in our study. About one-half of these women experienced premarital coitus with the fiancé only. Most of these experiences took place in the woman's home. About three-quarters of the women said they did not regret the experience. However Kinsey found that moral objections stood at the head of the list of factors restraining both men and women from premarital coitus. One-fourth of the women and about two-fifths of the men said they wanted to marry a virgin.<sup>2</sup>

A study by Kannin and Howard showed the effects of social class and religion on premarital intercourse, namely, that the lower the social class of the wife, the more likely she was to permit sex before

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<sup>1</sup>Alfred C. Kinsey, et al., Sexual Behavior in the Human Female (Philadelphia: W. B. Saunders Co., 1953), pp. 282, 330-332.

<sup>2</sup>Alfred C. Kinsey, et al., Sexual Behavior in the Human Male (Philadelphia: W. B. Saunders Co., 1948), pp. 550-557.

marriage, and that religion, when taken seriously, was a powerful deterrent to premarital intercourse.<sup>1</sup> Dedman reached the same conclusion.<sup>2</sup>

A number of important studies have been conducted to determine the sexual practices of adolescents in other societies. Sexual experimentation before marriage, according to Murdoch, was permitted in 70 per cent of 250 societies around the world investigated in an anthropological study.<sup>3</sup>

One of the most important anthropological studies in our generation was made by Margaret Mead in 1928. She reported her six-month study of adolescent growth in Samoa in her book, Coming of Age in Samoa.<sup>4</sup> This was a study of sixty-eight girls, ages eight to nine through nineteen to twenty, who lived in three villages on one of the Samoan Islands. Mead lived among them, and by a method of interview, case study, questionnaire, improvised intelligence tests, information forms, and detailed study of the social structure, she came to some startling conclusions. The question she raised was, "Are the disturbances which vex our adolescents due to the nature of adolescence itself

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<sup>1</sup>E. J. Kannin and D. H. Howard, "Postmarital Consequences of Premarital Sex Adjustments," American Sociological Review, XXIII (October, 1958), 557-562.

<sup>2</sup>Jean Dedman, "The Relationship between Religious Attitude and Attitude Toward Premarital Sex Relations," Marriage and Family Living, XXI (March, 1959), 171-176.

<sup>3</sup>George P. Murdoch, "Sexual Behavior: How Shall We Define and Motivate What Is Acceptable?" Journal of Social Hygiene, XXVI (April, 1950), 1-31.

<sup>4</sup>Margaret Mead, Coming of Age in Samoa (New York: William Morrow & Co., 1928).

or to the civilization? Under different conditions does adolescence present a different picture?"<sup>1</sup> The author concluded that adolescence brings no greater stress than childhood in Samoa, because of the casualness and simplicity of the life, the homogeneity of the culture, and the acceptable channels for sexual expression permitted the adolescent child. Sex is accepted as a natural and pleasurable thing.<sup>2</sup> More pertinent for our study, Mead contrasts Samoa with our civilization and our "form of family organization which often cripples the emotional life. . . ."<sup>3</sup> Thus, Mead disproves Stanley Hall's theory that a "storm and stress" reaction is an inevitable phase of adolescent growth.

Kirkendall and Gravatt summarize a great deal of the most recent research.<sup>4</sup> Some of their more important findings indicate that some kind of sexual experience has become a generally accepted part of dating in our culture, and that clearly a great many young men and women have intercourse prior to marriage. Guilt feelings are directly associated with the degree of religiosity.<sup>5</sup> On the other hand, a study by Kirkendall utilizing a questionnaire gathered data on 668 sexual liaisons. The data indicated that the more intense the affectional ties became, the greater became the concern of both man and woman for each other and for the total relationship. The more time and feeling that

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<sup>1</sup>Ibid., p. 11.

<sup>2</sup>Ibid., p. 201.

<sup>3</sup>Ibid., p. 214.

<sup>4</sup>L. H. Kirkendall and A. E. Gravatt, "Teenagers' Sex Attitudes and Behavior," in E. M. and S. M. Duvall (eds.), Sex Ways in Fact and Faith (New York: Association Press, 1961), pp. 115-128.

<sup>5</sup>Ibid., p. 118.



is invested in the relationship, the less self-centered and exploitative and the more intensely and meaningfully involved emotionally the couple becomes.<sup>1</sup> Several research studies support this conclusion.<sup>2</sup> On the other hand, empirical studies by Locke<sup>3</sup> and Davis<sup>4</sup> suggest that virginity before marriage contributes to marital success.

### Adolescence: Religious Development

#### Theoretical Writings

Previously, we referred to the writings of Loomis and Allport on emotional and religious development in adolescence. Loomis illustrates certain religious aspects of the adolescent stage of the self in pilgrimage.<sup>5</sup> Allport discusses adolescent problems and religious feelings and reactions and proposes certain pertinent questions for research in this area.<sup>6</sup>

#### Empirical Studies

One of the early and classic studies of adolescent religion was Starbuck's Psychology of Religion, written in 1899. This showed that a majority of religious conversions took place in relation to a

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<sup>1</sup>Ibid., p. 121.

<sup>2</sup>Ibid., p. 122; see especially the studies by Lion and Ehrmann.

<sup>3</sup>Harvey J. Locke, Predicting Adjustment in Marriage (New York: Henry Holt and Co., Inc., 1951), pp. 133-137.

<sup>4</sup>Katherine B. Davis, The Factors in the Sex Life of 2,200 Women (New York: Harper and Bros., 1939), p. 59.

<sup>5</sup>Loomis, op. cit.

<sup>6</sup>Allport, "Religion and Adolescence," pp. 19-33.

"conviction of sin and a sense of guilt" around sexual feelings and problems in this period of a young person's life.<sup>1</sup> Some current studies, however, indicate that adolescence is becoming more and more a time of waning religious interest rather than increasing religious concern, as it apparently was in the time of Starbuck. Starbuck's major work was published in 1899, and much social change has occurred since then. Some other studies indicate that there is more interest in ethical applications to current problems than in orthodox religious concepts.<sup>2</sup> There is a rather low interest in regular church attendance, as indicated by a survey of the public schools in Los Angeles, which included 3,676 students and showed that only 36 per cent of the high school seniors surveyed attended church regularly.<sup>3</sup>

Scaff has edited a report of student attitudes as related to the College Church of the Claremont Colleges.<sup>4</sup> There was considerable diversity over whether the God of religious orthodoxy exists. The students' main common viewpoint might be called "humanitarian individualism." They gave high place to the teachings and actions of Jesus, but

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<sup>1</sup>E. D. Starbuck, The Psychology of Religion (London: Walter Scott Publishing Co., 1899), pp. 49-57, 206-207.

<sup>2</sup>F. H. Hilliard, "The Influence of Religious Education upon Development of Children's Moral Ideas," British Journal of Educational Psychology, XXIX (February, 1959), 50-59.

<sup>3</sup>E. Pixley and E. Beekman, "The Faith of Youth as Shown by a Survey in Public Schools of Los Angeles," Religious Education, XLIV (November-December, 1949), 336-342.

<sup>4</sup>Marilee Scaff (ed.), Perspectives on a College Church (New York: Association Press, 1961).

only one-fourth assigned Jesus a special divinity.<sup>1</sup> Church attendance decreased as students moved up the academic ladder.

Those who did not attend at all increased from thirty per cent of the freshmen men to forty-five per cent of the senior men and from fifteen per cent of the freshmen women to thirty-one per cent of the senior women. Seventy per cent of the senior men, and fifty-five per cent of the senior women reported that they did not attend at all or only occasionally.<sup>2</sup>

However, many indicated they attended church more often at home than at college. This college group had nine out of ten students whose fathers' occupations were in the professional, managerial, or proprietary categories. This book, edited by Scaff, is one of the latest interpretations of religion in college life, including both theoretical considerations and empirical data.

In spite of the apparent waning of religious interest and belief in adolescence currently, when we consider the study by Starbuck and see the struggle of soul in Luther described by Erikson in Young Man Luther,<sup>3</sup> it seems clear that adolescence is actually a time of heightened sexual feelings and religious feelings. Boisen's autobiography suggests that the heart of his inner struggle, which led to temporary mental illness, was in large part a sexual conflict.<sup>4</sup> Boisen writes,

The essence of the difficulty lay thus in the fact that these sexual interests could neither be controlled nor acknowledged for fear of condemnation. Because of the presence

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<sup>1</sup>Ibid., pp. 157-158.

<sup>2</sup>Ibid., p. 125.

<sup>3</sup>Erik Erikson, Young Man Luther (New York: W. W. Norton & Co., Inc., 1958), pp. 160-161.

<sup>4</sup>Anton Boisen, Out of the Depths (New York: Harper and Bros., 1960), p. 43.

of instinctual cravings which to me were forbidden, I felt isolated from my fellows.<sup>1</sup>

Boisen suggests here that one major source of anxiety, certainly for adolescents, arises from forbidden sexual cravings. Then the sense of guilt about this creates the feeling of isolation which Boisen has emphasized so effectively as the basis both for mental illness and the sense of despair in religious experience.

### Religion and Sex

#### Theoretical Writings

An excellent recent discussion of the subject of Christianity and sex is the volume, Sex and Religion Today, edited by Doniger.<sup>2</sup> In one chapter, Fletcher states that the church has tended "to find a conflict between holiness and sexuality," and has regarded sexual sins as "evil number one." But now, Fletcher says, a positive religious devotion must replace the fear of religious disapproval as a guide for the right use of sex.<sup>3</sup> On the other hand, Bainton reviews the church's attitude through the centuries and concludes that historically Christianity has taught that "marriage is good, and sex is not defiling."<sup>4</sup> Hiltner, basing his view on biblical faith and modern developmental

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<sup>1</sup>Ibid.

<sup>2</sup>Simon Doniger (ed.), Sex and Religion Today (New York: Association Press, 1953).

<sup>3</sup>Joseph Fletcher, "A Moral Philosophy of Sex," Sex and Religion Today, ibid., pp. 189ff.

<sup>4</sup>Roland Bainton, What Christianity Says About Sex, Love and Marriage (New York: Association Press, 1957), p. 9.

understanding, says essentially that "since man is a whole or total being, sex is good if it serves the fulfillment of man as total being, that is, if it serves God's will for man."<sup>1</sup> Hiltner goes on to point out that renouncing overt sexual behavior does not make a person sexless, because sex feelings are still involved in one's social and personal relationships with other people. "The key lies in the inner acceptance of one's sexuality, so that even in essentially non-sexual relationships this fosters understanding and love. . . ."<sup>2</sup> Cole appeals for a return to Jesus' emphasis on loving motivation as the standard of morality rather than moralistic legalism. He stresses the Hebrew-Christian conception of sex as part of the goodness of creation.<sup>3</sup> Many of these views of writers who are generally enlightened in psychology as well as theology, however, represent a departure in Christian thinking. As Bonthius has pointed out, "Christianity as a whole is somehow associated with the suppression of self-assertiveness, sexual desire, and expression of resentment."<sup>4</sup>

One of the main roots of the Christian preoccupation with sex has risen out of the identification of sex with original sin in the Garden of Eden. Stokes points out that sex was created by God, according to the Eden story, to be forbidden fruit. Adam and Eve were not

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<sup>1</sup>Seward Hiltner, Sex and the Christian Life (New York: Association Press, 1957), p. 72.

<sup>2</sup>Ibid.

<sup>3</sup>W. G. Cole, Sex in Christianity and Psycho-Analysis (New York: Oxford University Press, 1955), p. 329.

<sup>4</sup>R. H. Bonthius, Christian Paths to Self-Acceptance (Toronto: King's Crown Press, 1948), p. 206.

created by biological reproduction but out of the dust of the earth. Then, when they took the forbidden fruit, or had sexual intercourse, all the world's troubles began. God punished them by driving them from the Garden, filling them with guilt, and making childbirth a retribution and a punishment. Christ was born by a "virgin" birth and crucified because of the original sin of sex.<sup>1</sup>

Reik points out that "all analytic explanations agree that the nature of original sin is incest with mother. Adam had sexual intercourse with his mother Eden and was therefore punished by God."<sup>2</sup> Reik personally disagrees with the sexual interpretation and proposes instead that the "tree of the knowledge of good and evil" (identical with the "tree of life") is a totemistic symbol representing the pre-historical father of the horde.<sup>3</sup> The sons killed and ate the father to gain his power, leaving mankind with a terrible sense of guilt, which caused them to deify the father.<sup>4</sup>

Freud apparently shifted his view of original sin (sense of sin or guilt) from incest with the mother to "murder of the father, who later was deified."<sup>5</sup> Reik emphasizes cannibalism as the source of guilt feelings, whereas Freud stresses the murder of the father.<sup>6</sup>

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<sup>1</sup>Walter R. Stokes, "Sex Ethics, Sex Acts, and Human Need," Pastoral Psychology, XII (October, 1961), 35.

<sup>2</sup>Theodor Reik, Myth and Guilt (New York: George Brazillier, Inc., 1957), p. 100.

<sup>3</sup>Ibid., p. 142.

<sup>4</sup>Ibid., p. 143.

<sup>5</sup>Sigmund Freud, Moses and Monotheism (New York: Vintage, 1939-1959), p. 109.

<sup>6</sup>Ibid., p. 170.

Both agree that Christ was the second Adam, or the son, who was killed and eaten (in the eucharist) to appease the father's wrath, to relieve the feeling of guilt and to make atonement.<sup>1</sup>

It seems clear that all of these elements are involved in the Fall. Whether or not it was actually a prehistoric event is irrelevant. In any case, it is a childhood event, re-enacted every time a child says, "I want to get rid of daddy and marry mommy."

### Empirical Studies

The Kinsey report of 1953 showed that the more devout the woman is religiously (especially if a Catholic) the greater the likelihood of regret following premarital coitus. Kinsey also shows that moral factors are the strongest controls restricting premarital coitus for women.<sup>2</sup> One study cited by Landis indicates that "women generally sense more guilt than do men when they break the moral codes in the sexual area."<sup>3</sup>

In spite of the inclination of the church to be moralistic and repressive in regard to sex throughout Christian history, there has always been another strain of thought and feeling that has been more accepting. One of the most positive views of sex put forth by a Christian thinker is this of Guirdham's: "Sexual activity is the only surrender of entity commonly experienced by the average man or

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<sup>1</sup>Ibid., pp. 110-111, 114; Reik, op. cit., pp. 315-316.

<sup>2</sup>Paul Landis, Making the Most of Marriage (2nd ed.; New York: Appleton-Century-Crofts, Inc., 1960), pp. 329-336.

<sup>3</sup>Ibid., p. 332.

woman. It is a death in life and a return to the principle of oneness which is the basis of all religious experience."<sup>1</sup>

### Parents and God

#### Theoretical Writings

Freud spells out his view of God as representing a projection of parent images primarily in Totem and Taboo, the Future of an Illusion, the New Introductory Lectures, and certain of the Collected Papers.<sup>2</sup>

The Freudian viewpoint is expressed in the following excerpt from Totem and Taboo:

Psychoanalytic investigation of the individual teaches with a special emphasis that God is in every case modeled after the father, and our personal relation to God is dependent on our personal relation to our physical father. . . .<sup>3</sup>

Many of the psychoanalysts elaborate on this theme. Moxon gives a concise summary of the implications of the Freudian theory. Religion is an illusion, the projection and fantasy of repressed and unconscious impulses. The Garden of Eden represents intra-uterine existence and the wish to return to it. The serpent in the garden stands for science or, more fundamentally, sexual curiosity. The

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<sup>1</sup>Arthur Guirdham, Christ and Freud (London: George Allen and Unwin, 1959), p. 149.

<sup>2</sup>Sigmund Freud, Totem and Taboo (New York: Dodd, Mead and Co., 1918); The Future of an Illusion (London: Liveright, 1926); New Introductory Lectures (New York: W. W. Norton & Co., 1933); Collected Papers (London: Hogarth Press, 1924-25), vol. II.

<sup>3</sup>Freud, Totem and Taboo, p. 196.



expulsion of Adam and Eve symbolizes birth. God is a father image. God, Christ, and the Virgin Mary are a symbolical rendering of man's longing to return to the happy dependency of childhood and reinstate the family situation on a cosmic scale. Psychoanalysis enables man to see reality more clearly and substitute realizable ideals leading toward human betterment on earth for the unreal wish-fulfillments of religion.<sup>1</sup>

Many answers have been given to Freud's criticism of religion. Eickhoff proposes the most convincing approach in understanding Freud as a person and his feelings about religion. Eickhoff emphasizes that Freud's attack on religion was really an attempt to demolish the authority of his own father. Freud was ordered out of his parents' bedroom at the age of three and again at the age of seven or eight by a forbidding father figure, who in the latter incident remarked, "That boy will never amount to anything." Once Freud's father said, "Sigmund would never dare to contradict me." It must be borne in mind also that the Christian religion in Vienna was arbitrary, authoritarian, and discriminatory against Jews. Thus, Freud identified both his father and religion with arbitrary authority, therefore identifying his father with religion. As a result, "when he could not rebel against his father, be free of external repressive authority [Vienna's Christian anti-Semitism], he rebelled by rejecting religion or God as the father substitute."<sup>2</sup>

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<sup>1</sup>Cavendish Moxon, Freudian Essays on Religion and Science (Boston: The Gorham Press, 1926), pp. 19-33, 79-91.

<sup>2</sup>Andrew R. Eickhoff, "The Psychodynamics of Freud's Criticism of Religion," Pastoral Psychology, XI (May, 1960), 35-38.

It is clear that Freud has done religion a service by helping to distinguish between neurotic and healthy types. Some writers, like Pfister, find value in psychoanalysis while at the same time being disposed to criticize Freud's views of religion.<sup>1</sup> Allport speaks for himself and other thinkers as well (for example, Bushnell,<sup>2</sup> White,<sup>3</sup> and Quick<sup>4</sup>) in contending that projection does not prove anything about the existence or non-existence of God. Allport says,

The humanist will conclude that the projection of human fantasy upon divine objects proves that the latter are illusory. The religious person will say that halting and fanciful efforts to grasp the nature of deity do not invalidate his existence.<sup>5</sup>

White points out that ethnologists would argue that God is not always modeled after the father, because father gods came fairly late in civilization, preceded by mother and daughter goddesses and even divine sons.<sup>6</sup>

There is considerable literature on alternative possibilities to the Freudian viewpoint about the unconscious, alternatives that give religion a more positive place in the personality. Pfister, Rank, Jung, Adler, and Fromm find more of the positive and creative in the depths

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<sup>1</sup>Oskar Pfister, "Die Illusion Einer Zukunft," Imago, XIV (1928), 149.

<sup>2</sup>Horace Bushnell, Christian Nurture (New York: Charles Scribner's Sons, 1912), p. 370.

<sup>3</sup>Victor White, God and the Unconscious (New York: World Publishing Co., Meridian, 1952, 1961), pp. 64-65.

<sup>4</sup>O. C. Quick, Doctrines of the Creed (London: Nesbet Co., Ltd., 1938), p. 33.

<sup>5</sup>G. W. Allport, The Individual and His Religion (New York: The Macmillan Co., 1951), p. 107.

<sup>6</sup>White, op. cit., pp. 64-65.

of the unconscious, which they see either as the mediator of God's grace or, in Fromm's case, as a symbol of man's own highest powers. For these writers and others, God is a positive creative force, not merely a projection related to one's childhood dependency on parents. Among these writings, the ones that are especially creative are those by Pfister,<sup>1</sup> Jung,<sup>2</sup> and Fromm.<sup>3</sup>

Allport's The Individual and His Religion offers a good corrective to the Freudian tendency to overweight the childhood dependency and projective elements in adult religion. Allport describes the healthy religion of maturity which has shaken off infantile dependency patterns. In contrast to immature religion, the mature religious sentiment, he says, is differentiated rather than uncritical, autonomous rather than controlled by impulse, comprehensive rather than segmental, heuristic rather than demanding of certainty, et cetera.<sup>4</sup>

#### Empirical Studies

Having dealt with the theoretical concepts, primarily Freudian, concerning the relationship of parents and God, we now turn to some of the empirical studies.

A study by Strunk using the Q-technique discovered significant

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<sup>1</sup>Oskar Pfister, Christianity and Fear (London: Allen and Unwin, 1949).

<sup>2</sup>Carl Jung, Psychology and Religion (New Haven: Yale University Press, 1938).

<sup>3</sup>Erich Fromm, Psychoanalysis and Religion (New Haven: Yale University Press, 1950).

<sup>4</sup>Allport, op. cit., pp. 63ff.

relationships between deity concepts and parent concepts. The subjects, however, were a small group of twenty religiously-oriented persons.<sup>1</sup>

Thirty-six families were studied by Monkman with 50 per cent of the child subjects referred because of emotional problems and the other 50 per cent referred for other reasons. The measuring instrument was Fels Parent Rating Scale. The purpose of the study was to explore the relationship between children's adjustment and parental acceptance. The findings were: (1) Father's attitudes are as strongly related to children's adjustment as mother's attitudes; (2) mothers and fathers of well-adjusted children were more accepting than parents of maladjusted children; (3) maladjusted children perceive parents as being less accepting than do well-adjusted children.<sup>2</sup>

In Sex and Repression in Savage Society, Malinowski attempts to test in certain Melanesian island communities the psychoanalytic assumption that the Oedipus complex is basic to the nature of man. Malinowski concludes that the Oedipus complex is associated only with a patriarchal society but is not present in a "mother-right" (matriarchal) society, such as he found in many of these primitive communities. In a footnote at the end of his book, Malinowski reflects that the Oedipus complex will fade into oblivion even in American society, because the father is in the process of losing his patriarchal position.

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<sup>1</sup>Otto Strunk, Jr., "Perceived Relationships between Parental and Deity Concepts," Psychological Newsletter, New York University, X (1959), 222-226.

<sup>2</sup>J. A. Monkman, "The Relationship between Children's Adjustment and Parental Acceptance" (unpublished Ph.D. dissertation, University of Illinois, 1958).

Psychoanalysis cannot hope, I think, to preserve its Oedipus complex for future generations, who only know a weak and henpecked father. For him the children will feel indulgent pity rather than hatred and fear!<sup>1</sup>

One of the most pertinent empirical studies related to our subject is that of Siegman.<sup>2</sup> Siegman formulates in operational terms certain psychoanalytic theories concerning the relationship of parents and God for empirical testing. He proposes three hypotheses: (1) The more religious in belief and observance have a greater tendency to project; (2) there is a positive correlation between subjects' feelings and concepts concerning God and their feelings and concepts concerning their father; (3) males have a greater tendency than females to perceive God as a punishing figure.

Hypothesis One was tested with two groups, sixty female and twenty-five male undergraduate students in Israel, all of the Jewish faith. The second group was composed of fifty-seven male first-year medical students in the United States, all of the Protestant faith (U. S. Group A). Hypothesis Two was tested with the same Israeli group and seventy-nine male first-year medical students in another university in the United States (U. S. Group B). These were equally divided among Protestant, Catholic, and Jewish faiths. Hypothesis Three was tested only in the Israeli group.

The measuring instruments were Thurstone's Attitude Toward God Scale, Foa's Sabbath Observance Scale, and an original ten-point

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<sup>1</sup>Malinowski, op. cit., esp. pp. 21 and 240.

<sup>2</sup>Aron Wolfe Siegman, "An Empirical Investigation of the Psychoanalytic Theory of Religious Behavior," Journal for the Scientific Study of Religion, I, No. 1 (October, 1961), 74-78.

self-rating religiosity scale. The tendency to project was evaluated by means of the paranoia and schizophrenia scales of the Minnesota Multiphasic Personality Inventory, by an objective psycho-diagnostic test and by Welch's R-Scale. Additional indices of projection were determined in the Israeli group from the Rosenzweig Picture-Frustration Test and Fould's Extra-Punitiveness Scale. Osgood's Semantic Differential was used to test Hypotheses Two and Three. A special scale was developed to make the comparison between male and female subjects on their perceptions of God as a punishing figure. This was used only in the Israeli sample. The author explains that his measures of projection were not completely satisfactory, but that each test measures some aspect of projection with some degree of validity.

The results were as follows: Hypothesis One: The more religious in belief and observance have a greater tendency to project. This hypothesis was not confirmed, since the correlations ( $r$ ) were all less than .10 and not significant. Hypothesis Two: There is a positive correlation between a person's concepts concerning father and God. The only significant correlation was in the United States Group B, between subjects' activity ratings of father and God. In the Israeli group and on the other two factors of Osgood's Semantic Differential, there were no significant correlations. Siegman explains the correlation between God and father on the activity factor among United States subjects as due to the greater ambiguity of the activity factor, which lends itself more readily to projection. Hypothesis Three: The difference between male and female in perception of God as punishing was in the opposite direction from that predicted on the basis of

Freudian theory. That is, there was a significantly greater tendency among females to perceive God as punishing than among males. This fact might be related, according to Siegman, to the greater religiosity of females, which has been reported by many investigators, and/or to the greater general fearfulness of women.

Finally, a hypothesis not comprehended in the other three was set up to test the deduction from the projection theory that one's feelings and concepts about God and about one's father should be most pronounced among those who believe in God. To test this hypothesis, United States Group B was divided into two subgroups, one with lowest religiosity self-ratings, and the other with highest religiosity self-ratings. The results were in the opposite than predicted direction, with those with the lowest religiosity self-ratings having significant correlations between ratings of father and God, whereas those of high religiosity did not show significant correlations.

Another similar study by Siegman evaluated the hypothesis implied in Freudian theory that ritualistic religion is a kind of group obsessive-compulsive neurosis. The mimeographed summary of this study does not give the details of the methodology or the statistics. The conclusion was that there was no correlation in a group of Israeli college students between religious observance and projective and objective test indexes of obsessive-compulsive personality characteristics.<sup>1</sup>

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<sup>1</sup>A. W. Siegman, "Personality and Socio-cultural Variables Associated with Religious Behavior," mimeographed mailing from the Society for Scientific Study of Religion, 409 Prospect Street, New Haven, Conn. reporting a paper read by the author at the XVI International Congress of Psychology, June, 1960.

Related studies by Siegman—obtained negative results in testing, by means of the MMPI, Rorschach, and Eysenck's Neuroticism Scale, the hypothesis that there is a positive correlation between religious behavior and personality maladjustment.<sup>1</sup>

In several other studies, Siegman attempted to test empirically the relationship between religious behavior and other personality variables often associated with religious behavior. These included introversion-extroversion, fear of death, feelings of guilt, heterosexual needs, dependency needs, suggestibility, and repressed aggression. The only significant relationship was found between religious behavior and conformity in the sample of southern United States Protestant college students. Siegman explained this as probably a result of cultural pressure toward conformity.<sup>2</sup>

An empirical study by Nelson and Jones applied the Q-Technique to the study of certain religious concepts as related to parental figures.<sup>3</sup> The authors attempted to test aspects of the Freudian theory that there is a projection of the earthly father image onto God. The sample was small, consisting of sixteen subjects of the Protestant faith, eight men and eight women ranging in age from eighteen to forty-four. The measuring instrument was an adaptation of the Q-technique, with sixty statements offered to the subjects for completion of four items concerning God, Jesus, father, and mother. The

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<sup>1</sup>Ibid.

<sup>2</sup>Ibid.

<sup>3</sup>M. O. Nelson and E. M. Jones, "An Application of the Q-Technique to the Study of Religious Concepts," Psychological Report, III (1957), 293-297.



results showed a high mean correlation ( $r$ ) between the concepts of God and Jesus, between mother and God (.427), between father and Jesus (.331), and to a lesser extent between mother and Jesus. But there was no significant correlation between mother and father or between father and God.

Kardiner's studies of primitive cultures confirm the projective element in the concept of Deity.

In Tanala the relation of the individual to the ancestral gods seemed strikingly like the relation of the child to the parent in this culture. There was the same emphasis on obedience. . . . The folklore in Tanala showed a typical father-son relationship, in which jealousy was repressed and a passive feminine attitude appeared in its place. In Marquesas' myths father-hatred was absent, and in lieu of this father-hatred there was strong fear, hatred and distrust of the women. In other words, according as the experiences varied, so did the products of the projective systems in folklore and religion.<sup>1</sup>

### Parents and Guilt

#### Empirical Studies

A study by Henry shows that male subjects who perceive mother as playing the principal disciplinary role have more self-blame than those who perceive father in this role.<sup>2</sup>

### Super-Ego, Conscience, and the Sense of Guilt

#### Theoretical Writings

In Freudian terms, the "tension between the demands of

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<sup>1</sup> Abram Kardiner, The Psychological Frontiers of Society (New York: Columbia University Press, 1945), p. 23.

<sup>2</sup> Andrew Henry, "Family Role Structure and Self-Blame," Social Forces, XXXV (October, 1956), 34-38.

conscience and the actual attainments of the ego is experienced as a sense of guilt."<sup>1</sup> At the time of the emergence of the Oedipal feelings, the threat from parents is so great because of the boy's aggressive impulses against his father and sexual desires for mother, or the girl's aggression toward mother and desire for father, that the child relinquishes these impulses and internalizes the disapproving parent images or figures. These parent figures then become the unconscious super-ego which threatens and punishes the ego whenever it entertains sexual or aggressive feelings. The super-ego is composed of the ego-ideal, which represents what parents feel is good, and the conscience, which represents what the parents feel is bad.<sup>2</sup> By and large, the Freudian theorists are concerned about the over-severe conscience or super-ego. Wegeler speaks of a "pseudo-conscience," a caricature resulting from excessive demands being made on the child in an atmosphere of limited acceptance. This leads to a need for perfection and to self-accusation and scrupulosity instead of a more objective self-appraisal and self-acceptance.<sup>3</sup>

It is generally agreed among psychotherapists, Freudian and otherwise, that the overbearing conscience is an enemy to emotional health. Kararys understates the matter when he points out that psychiatrists favor the kind of religious influence that strengthens

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<sup>1</sup>Sigmund Freud, in A General Selection from the Works of Sigmund Freud, John Rickman (ed.), (Garden City, New York: Doubleday Anchor edition, 1957), p. 223.

<sup>2</sup>Ibid., pp. 217-223.

<sup>3</sup>A. Wegeler, "Das Pseudogewissen des Skrupulanten," Jahrbuch fur Psychologie und Psychotherapie, IV (1956), 101-111.

inner control without creating an over-severe conscience.<sup>1</sup> Flugel proposes that even a non-neurotic super-ego is not suitable as the supreme court of moral appeal. The ultimate solution is at the higher level of reason rather than at the lower level of conscience or tradition.<sup>2</sup>

On the other hand, there is much feeling among personality theorists and therapists as well as theologians that there is a healthy kind of super-ego or conscience that is necessary. Anna Freud, one of the pioneers of ego psychology, points out there are two extremes, the neurotic with too great a repression because of an over-severe super-ego or conscience, but also the neglected child who has had a lack of restraint. The real task, she says, is "to allow to each stage in the child's life the right proportion of instinct-gratification and instinct-restriction."<sup>3</sup>

Galdston calls for a strengthening of the super-ego, since a weak super-ego is a frequent source of psychopathology.<sup>4</sup> Oscar Pfister says that the aim of psychoanalysis is "to replace the ill-advised

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<sup>1</sup>David Kararys, "Conscience and Guilt--A Psychiatric View," Judaism and Psychiatry, ed. Simon Noveck (New York: The United Synagogue of America, 1956).

<sup>2</sup>J. C. Flugel, Man, Morals and Society (New York: International Universities Press, 1945), p. 260.

<sup>3</sup>Anna Freud, Psychoanalysis for Teachers and Parents (Boston: Beacon Press, 1935-1960), pp. 104-105.

<sup>4</sup>Iago Galdston, "Psychiatry and Religion," Journal of Nervous and Mental Disease, CXII (1950), 46-57.

super-ego with a clear and noble-piercing voice of conscience."<sup>1</sup> A Catholic writer, Bulatao, writes, "To be fully human, then, one must grow from the 'infantile morality' of the super-ego to the moral maturity of conscience."<sup>2</sup>

There is a frequent mention in the literature of the self-ideal as being a healthier, more mature conscience concept.<sup>3</sup>

In an unpublished doctoral dissertation, Maxfield points out that Freud and his followers have stressed the punitive aspects of conscience derived from authoritarian parents, whereas neo-Freudians such as Fromm and Horney see conscience as not merely the result of parental prohibitions carried over from childhood but also the source of a growing moral responsibility. He notes the views of Allport, Mowrer, and May that mature conscience includes an ideal self-image. Maxfield describes "creative conscience" as: (1) an agent of expression rather than repression; (2) not opposed to tradition but only to the authoritarian use of it; (3) organized around a self-chosen goal; (4) having religious elements in it; (5) having to be distinguished from the super-ego; (6) not a separate entity but intrinsic within the self.<sup>4</sup>

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<sup>1</sup>Oscar Pfister, Christianity and Fear (London: Allen & Unwin, 1949), quoted in Bonthius, op. cit., p. 172.

<sup>2</sup>J. C. Bulatao, "Conscience and Superego," Amer. Cath. Psychol. Assoc. Newsletter Supplement, XXVI (March, 1957), 1-2.

<sup>3</sup>M. B. Arnold, "Psychology and the Image of Man," Religious Education, LIV (January-February, 1959), 30-36.

<sup>4</sup>O. Maxfield, "The Psychological Nature of Conscience in Freudian Theory" (unpublished Ph.D. dissertation, Boston University Graduate School, Boston, 1957).

The term "guilt" has become a crucial one both in the fields of psychological therapy and theology. Guilt is derived from an Anglo-Saxon word meaning "crime," which means "liable to penalty." By way of sharpening the meaning, it should be noted that "to forgive" means "to give up resentment and forego demanding the just penalty." In psychological terms, guilt has other meanings also. For Freud, guilt is a self-punishment for the Oedipus complex.<sup>1</sup> Everyone, he says, carries through life an unconscious guilt feeling for a primitive crime, namely, the killing of the father by the horde of brothers in order to possess his women, and also unconscious guilt feelings from the early life of the individual in which he had aggressive feelings against the parent of the same sex and desire for the parent of the opposite sex. The feeling of guilt finds expression in self-punishment through acts of illness, accident, or neurosis. Forgiveness comes, Freud would say, if he used the term, from an honest confessing, facing, and accepting of these feelings.<sup>2</sup>

Wise is perhaps typical of those writers who make a distinction between real guilt and neurotic guilt. He explains that real guilt is related to particular acts, with the feeling proportionate to the seriousness of the crime, whereas in neurotic guilt the feeling may be entirely out of proportion to any real injury done to self or others, or the guilt may be free-floating, without any known object.<sup>3</sup>

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<sup>1</sup>Sigmund Freud, Collected Papers (London: Hogarth Press, 1924-1925), II, 343.

<sup>2</sup>Ibid., V, 229.

<sup>3</sup>Carroll Wise, Pastoral Counseling (New York: Harper and Bros.,

Reik maintains that guilt is anger toward a parental figure or substitute who is denying one of his instinctual desires. The anger then is inverted into guilt, rather than openly expressed, to avoid abandonment by the significant person.<sup>1</sup>

Horney<sup>2</sup> and Alexander<sup>3</sup> define guilt primarily as a defense mechanism (against assuming responsibility) and as a means of self-punishment (for appeasement purposes), respectively.

The biblical concept of guilt probably is more influential than any other throughout our civilization. In the Old Testament little distinction is made between sin and guilt. Sin is hostility toward God. Guilt is an objective condition resulting from both intentional and unwitting sins. In the New Testament sin is man's rebellious self-assertion over against the claims of God. Paul distinguishes between the guilt before the law that kills and the humiliation before Christ that leads to repentance (Romans 7). According to Burrows, sin is viewed as disobedience in the Bible, incurring punishment and estrangement from God, and requiring God's forgiveness to restore the broken relationship. God takes the initiative and makes the atonement to create a forgiveness which cannot be achieved by any man's own action.<sup>4</sup>

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1951), p. 91; Edmund Bergler, The Superego (New York: Grune and Stratton, 1952), pp. 246-256; Gregory Zilboorg, "Clinical Variants of Moral Values," American Journal of Psychiatry, CVI (1950), 744.

<sup>1</sup>Reik, op. cit., Chap. II, esp. p. 24.

<sup>2</sup>Karen Horney, The Neurotic Personality of Our Time (New York: W. W. Norton & Co., Inc., 1937), Chap. 13, pp. 230-258.

<sup>3</sup>Franz Alexander, Psychosomatic Medicine (New York: W. W. Norton & Co., Inc., 1950), p. 212.

<sup>4</sup>Millar Burrows, Outline of Biblical Theology (Philadelphia: Westminster Press, 1946), pp. 165-172, 178-183, 222-227.

Theologians generally deal with sin more than with guilt. Reinhold Niebuhr proposes that sin and guilt are primarily vain efforts at self-completion, self-sufficiency, and independence.<sup>1</sup> McKenzie suggests that the sense of guilt is the fear of punishment for violation of God's will. This is not the same as the sense of sin, which is humiliation and shame at having outraged God's love and alienated oneself from Him. The sense of guilt, instead of being heightened, "must be removed before repentance and forgiveness can take place." The real root of sin, says McKenzie, is ego-centricity as opposed to object-centricity.<sup>2</sup>

For Kierkegaard, sin is despairing of becoming oneself and is an attitude, not an act.<sup>3</sup> For Sherrill, sin is regression, shrinking back from growth through lack of faith.<sup>4</sup> For Boisen, settling down to one level of conflict instead of growing is the sin.<sup>5</sup> Freud, according to Thelen, implies that sin is the repression rather than the honest and conscious facing of the inner self.<sup>6</sup>

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<sup>1</sup>Reinhold Niebuhr, Nature and Destiny of Man (New York: Chas. Scribner's Sons, 1946), II, 56-57.

<sup>2</sup>J. G. McKenzie, Psychology, Psychotherapy and Evangelicalism (London: George Allen & Unwin, Ltd., 1940), p. 128.

<sup>3</sup>Søren Kierkegaard, The Sickness Unto Death (New Jersey: Princeton University Press, 1941), pp. 123, 155-156, 171-172.

<sup>4</sup>Lewis Sherrill, The Struggle of the Soul (New York: The Macmillan Co., 1958), pp. 10-11.

<sup>5</sup>Anton Boisen, The Exploration of the Inner World (Chicago: Willett, Clark & Co., 1936), p. 209.

<sup>6</sup>Mary Frances Thelen, Man As Sinner (New York: Kings Crown Press, 1946), p. 47.

Fingarette writes that one strong stream of theological and psychological theory at the present time makes a clear distinction between neurotic and real guilt and sees an essential and healthy necessity in real guilt.<sup>1</sup> For example, Rollo May, in his review of a case study of existential analysis, points out that the patient did not simply have a feeling of guilt, but was actually guilty because he had locked up some essential potentialities within himself. To lose our own being and slip into conformity and anonymity is cause for real guilt. This is not, however, any call for a judgmental attitude, according to May. "Ontological guilt," says May, "does not consist of I-am-guilty-because-I-violated-prohibitions, but arises from the fact that I can see myself as the one who can choose or fail to choose."<sup>2</sup> Ontological guilt is not the same as neurotic guilt, although if unaccepted and repressed it may turn into neurotic guilt. Ontological guilt, says May, does not lead to symptom formation but has constructive effects on the personality. It should, for example, lead to humility, sharpened sensitivity in relationships with fellow men, and increased creativity in the use of one's own potentialities.<sup>3</sup>

From the theological side, Tillich emphasizes the same point. Tillich describes the anxiety of guilt and condemnation as being an ever-present reality in all human experience. He points out that this

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<sup>1</sup>Herbert Fingarette, "Psychoanalytic Perspectives on Moral Guilt and Responsibility: A Re-evaluation," Phil. Phenomenol. Res., XVI (1955), 18-36.

<sup>2</sup>Rollo May, Existence (New York: Basic Books, Inc., 1958), esp. pp. 53ff.

<sup>3</sup>Ibid., pp. 55ff.



is moral anxiety. This existential guilt occurs when one goes against or violates the essential nature of his own being.<sup>1</sup>

Some psychotherapists at present are going beyond simply distinguishing between real and neurotic guilt, with emphasis on the former. Some are now proposing that all guilt is real guilt and there is as much danger in repression of conscience as in repression of instinct. Maeder, the continental psychiatrist, warns that repression of conscience is as bad as repression of instinct, because conscience is the moral alarm tending to self-preservation. When one of Maeder's patients admitted having a secret sexual life in her fantasies, then liberation occurred, and the conscious ego could face the sex instinct honestly and seek to handle it responsibly. Guilt must be acknowledged and forgiveness must be asked.<sup>2</sup>

O. H. Mowrer takes the matter one step further.

If it be true that emotionally ill persons are typically guilty persons, that is, persons with real guilt rather than mere guilt feelings, the question very naturally arises as to what can be done to alleviate such a state of affairs.<sup>3</sup>

Mowrer states his conviction that the guilt is real, agreeing with the confession of a mental patient, who defines a schizophrenic as a "terrified conscience-stricken crook."<sup>4</sup> The answer must be, first,

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<sup>1</sup>Paul Tillich, The Courage to Be (London: Nisbet & Co., Ltd., 1952), pp. 48-59.

<sup>2</sup>A. Maeder, Ways to Psychic Health (New York: Charles Scribner's Sons, 1953), Part II, esp. pp. 170ff.

<sup>3</sup>O. H. Mowrer, The Crisis in Psychiatry and Religion (New York: Van Nostrand Co., Inc., 1961), p. 91.

<sup>4</sup>Ibid., p. 89.

confession. But since "the mere confession of a legal crime" does not absolve one from responsibility or punishment, there must also be restitution.<sup>1</sup> The therapist should work with the patient to locate the wrong-doing and then plan together the way of making restitution.<sup>2</sup>

The literature on forgiveness is very scanty outside biblical literature. Wise explains guilt and forgiveness as real processes in life. "If the experiences which make for guilt are real processes in the life of the person, then the experiences which lead to the release of guilt must also be real processes."<sup>3</sup> Too often, he says, religion represses guilt, which then is redirected into religious activities. "Forgiveness is a profound process in human life" by which guilt is released. This is the goal of counseling.<sup>4</sup>

#### Empirical Studies

Morris reports a study of ninety-four boys and girls by means of interviews concerning selected problem situations. Marked discrepancies existed between the subjects' feelings about what "should be done" and what "would be done."<sup>5</sup> Gray reports, in a study of unwed mothers, that the girls show a defective conscience structure of two types: underdeveloped conscience and exaggerated conscience.<sup>6</sup>

<sup>1</sup>Ibid., pp. 99ff.

<sup>2</sup>Ibid., p. 102.

<sup>3</sup>Wise, op. cit., pp. 95-96.

<sup>4</sup>Ibid., pp. 95ff.

<sup>5</sup>J. F. Morris, "Symposium: The Development of Moral Values in Children, II. The Development of Adolescent Value-Judgments," British Journal of Educational Psychology, XXVIII (February, 1958), 1-14.

<sup>6</sup>P. H. Gray, "Conscience, Guilt, and the Unwed Mother," Journal of Pastoral Care, XIX (1959), 164-170.

In a questionnaire study of one hundred seventeen-year-old Catholic boys and girls it was found that a "bad conscience" is more common at this age level than a clear conscience.<sup>1</sup>

### Punitive Fate

By way of introduction to our use of the concept of punitive fate, let us first review the dictionary meaning, the mythological usage, and some common present usages. According to Webster's Dictionary, fate is a word or oracle spoken by the gods, a will that causes things to happen as they do, or one's predetermined and inevitable end, especially disaster or death. In Greek mythology, fate was a "personification of the unalterable necessity" that controlled mankind, the events of the world and even the gods.<sup>2</sup>

It has been said that the idea of fate is not any longer generally accepted in our modern culture. However, actually, the word "fate" slips frequently not only into the newspaper and common speech, but also often into the writings of highly sophisticated people. Carl Jung writes, "Fate would have it, however, that I had to treat a patient, a scholarly man. . . ." Margaret Mead writes, "It is true that if by some trick of fate . . . a different bit of advice had been given . . . this book would not have been written in this form."<sup>3</sup> The point is that the concept of fate is more deeply imbedded in the

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<sup>1</sup>Leonhard Gilen, "Phänomene des Gewissens bei Siebzehnjährigen," Z. Exp. Angewand. Psychol., II (1954), 383-411.

<sup>2</sup>Alexander S. Murray, Manual of Mythology (New York: Tudor Publishing Co., 1935), p. 210.

<sup>3</sup>Margaret Mead, Sex and Temperament (New York: New Amer. Library of World Literature, Mentor, 1935), p. vi.

unconscious feelings of intelligent persons than perhaps is ordinarily believed.

### Theoretical Writings

Reik states that "the unconscious need for punishment that originates in the superego has to be recognized as one of the most powerful, destiny-forming forces of human life."<sup>1</sup> Lowtsky describes the dynamics behind this need for punishment in psychoanalytic terms. When a strongly-loved parent disappoints a child's love, the love turns to unconscious hate, which turns to guilt, which then turns to a seeking for punishment to restore the possibility of the loving relationship.<sup>2</sup>

Freud points out that in psychotherapy the sense of guilt becomes a resistance from a superego that has grown especially severe and cruel. The patient then resists therapy because he feels that he does not deserve to get well. This helps to explain, Freud says, why we often see the cure or improvement of severe neuroses just after accidents (often interpreted as fate). The purpose of the therapist is to make the resistance conscious and attempt the gradual demolition of the hostile superego.<sup>3</sup>

Psychoanalysis has always been concerned with masochism, or the

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<sup>1</sup>Reik, op. cit., p. 31.

<sup>2</sup>F. Lowtzky, "Das Problem des Masochismus und des Strafbedürfnisses im Lichte Klinischer Erfahrung," Psyche, Heidelberg, X (1956), 331-347.

<sup>3</sup>Sigmund Freud, Outline of Psychoanalysis (New York: W. W. Norton & Co., Inc., 1933), Chap. 6.

need for self-punishment, and references to it abound in the literature. Freud first explained the concept, and Reik elaborated the idea in writings such as Masochism in Modern Man. Reik describes how inner self-destructiveness is projected upon fate, which then becomes an "unpersonalized father-substitute" and frequently is identified with the "supernatural father-figure whom we call God."<sup>1</sup>

A fascinating idiographic study in novel form of unconscious guilt feelings and punitive fate projections is Thornton Wilder's novel, The Bridge of San Luis Rey.<sup>2</sup>

#### Empirical Studies

Rosenman, in a study called "The Paradox of Guilt in Disaster Victim Populations," in which the author interviewed numerous victims following major disasters in community life, concludes that the victims often interpret the disaster as deserved punishment because of their guilt feelings.<sup>3</sup> This is an example of the perception of fate as punitive.

#### Conservatism-Liberalism

In a study of sixty subjects, Dreger tested differences between religious conservatives and liberals on certain variables. His

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<sup>1</sup>Theodor Reik, Masochism in Modern Man (New York: Grove Press, Evergreen, 1956), pp. 304-305.

<sup>2</sup>Thornton Wilder, The Bridge of San Luis Rey (New York: Albert and Chas. Boni, 1928).

<sup>3</sup>Stanley Rosenman, "The Paradox of Guilt in Disaster Victim Populations," Psychiat. Quarterly, Supplem., XXX (1956), 181-221.

measuring instruments were the Rorschach, the Thematic Apperception Test, the Rosenzweig Picture-Frustration Test, and a religious beliefs questionnaire. The one hypothesis confirmed in his study was that conservatives tend to be more dependent than liberals. Conservatives, however, were found not to be more guilt-ridden, and liberals were not more emotionally mature and not more prone to gloss over aggression-provoking situations.<sup>1</sup>

Bateman and Jensen set up an empirical inquiry to determine the effects of religious training on the way people express anger. They tested fifty-one students, using the Rosenzweig Picture-Frustration Test and a religious beliefs questionnaire. Comparing the ten highest on the P-F test and the ten lowest, they obtained the following results. Those subjects with greatest conservative religious exposure in childhood tended, in the predicted direction, toward expressing less aggression outward and turning more inward on themselves. However, the researchers found that the tendency to turn aggression inward in self-punishment was more affected by conservative religious influences in childhood than by present religious belief.<sup>2</sup>

An important study of religious conservatism-liberalism by Ranck compares the relationship between religious ideology and certain

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<sup>1</sup>R. M. Dreger, "Some Personality Correlates of Religious Attitudes as Determined by Projective Techniques" (unpublished Ph.D. dissertation, University of Southern California, 1950).

<sup>2</sup>Mildred Bateman and Joseph Jensen, "The Effect of Religious Background on Modes of Handling Anger" (unpublished paper, Topeka State Hospital, Topeka, Kansas, July 31, 1956).

personality variables among Protestant theological seminary students.<sup>1</sup> Ranck's sample was 800 male Protestant students, representing all shades of liberalism and conservatism and drawn from twenty-eight theological schools in the United States. The measuring instruments included ten standard psychological personality scales, two scales for measuring religious ideology and attitudes, and a specially prepared opinion questionnaire. The hypotheses were as follows:

I. "Significant relationships exist between positions on a continuum of religious ideology and (a) authoritarian attitudes and beliefs; (b) submissiveness."

II. "Significant relationships do not exist between psychopathology and religious conservatism or liberalism."

Some of the statistically significant results and other conclusions are expressed in the table below which has been arranged from Ranck's study in tabular form in order to highlight his very provocative findings.

Gustafson's study of the sociology of fundamentalism, for which he developed the Gustafson Scale of Religious Belief used in the present study, has relevance for our liberal-conservative inquiry.<sup>2</sup> The purpose of the project was to make a socio-religious analysis of Protestant fundamentalism in the Portland, Oregon, area. The author's

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<sup>1</sup>James G. Ranck, "Some Personality Correlates of Religious Attitude and Belief" (unpublished Ph.D. dissertation, Columbia University, 1955). See also Ranck, "Religious Conservatism-Liberalism and Mental Health," Pastoral Psychology, XII (March, 1961), 34-40.

<sup>2</sup>Cloyd Gustafson, "The Sociology of Fundamentalism" (unpublished Ph.D. dissertation, University of Chicago, 1956).

TABLE 1

CONSERVATISM-LIBERALISM AS RELATED TO PERSONALITY VARIABLES  
AND RELATIONSHIPS WITH PARENTS IN RANCK'S STUDY

Variable	Group Showing Significant or Greater Degree of Positive Relationship
1. <u>Authoritarianism</u>	Conservatives
Prejudice against out-groups	Conservatives
Authoritarian aggression and submission	Conservatives
Identification with power figures	Conservatives
Punitiveness	Conservatives
Emphasis on discipline in child training	Conservatives
Stress on conventional male-female roles	Conservatives
Self-expression	Conservatives
Minimum contrast of sex roles	Liberals
Democratic tendencies	Liberals
2. <u>Submissiveness</u>	
Submissiveness in face-to-face relationships	Conservatives
Dominance in face-to-face relationships	Liberals
3. <u>Psychopathology</u>	Neither
Overproductivity	Liberals
Impulsivity	Liberals
Femininity	Liberals
4. <u>Guilt</u>	Neither

The following results were derived from a study of subjects  
at the more extreme poles of conservatism and liberalism:

Change from early patterns of religious belief	Liberals
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TABLE 1--Continued

Variable	Group Showing Significant or Greater Degree of Positive Relationship
Parents' influence on religious beliefs	Conservatives
Mother's influence on religious beliefs more than father's	Both
Difference from parents in secular attitudes and beliefs	Liberals
Difference in secular attitudes from father compared to difference from mother	Both
Difference from mother	Liberals
Difference from parents in religious beliefs	Liberals
Difference from father in religious beliefs	Conservatives
Difference from mother in religious beliefs	Liberals
Difference from parents in liberalism- conservatism	Liberals
More agreement with mothers than with fathers in religious beliefs	Conservatives
More agreement with fathers than with mothers	Liberals
Parents approve choice of vocation	Conservatives
Mothers approve choice more than fathers	Both
Mother-oriented persons	Conservatives

thesis was that fundamentalism arose as a protest movement out of frustration of the wish for security and other fundamental wishes when scientific thought patterns threatened the older Christian orthodoxy. The dissemination of the scientific attitude, according to Gustafson, required an adjustment in religious beliefs faster than many persons were able to achieve. The corollary of this thesis was that

fundamentalism arises out of a need to cling to orthodoxy and defend it vigorously and even belligerently in order to avoid the impact of changes that threaten fundamental securities. Fundamentalism is, therefore, a defensive protest against threat.

The methodology consisted of selected case studies, the historical approach and the statistical method applied to the Scale of Religious Belief. The index number from the Scale of Religious Belief was used as an index of degree of adjustment to scientific thought in religious belief. A general information questionnaire was also sent out. Eighteen hundred individuals in fifteen denominations and colleges responded. Liberal groups were included, but the focus of the research was upon the more obviously fundamentalist bodies. The results and conclusions confirmed the general hypothesis. Those especially relevant to our study were as follows:

1. Fundamentalism is an expression of resistance to change in the area of religious beliefs.

2. Fundamentalism as a conservative protest against the adjustment of religious beliefs to scientific thought was found in varying degrees throughout all of the sects and denominations analyzed, except the Unitarian. This conclusion was drawn from comparisons of the belief index figures on the Scale of Religious Belief.

3. There were statistically significant correlations of belief index with denomination and education. The total evidence from the use of the scale indicated it was a reliable and discriminating instrument.

One of Gustafson's primary conclusions was that an essential

element in the fundamentalist reaction is emotional disturbance rather than simply conservatism of belief. Therefore, Gustafson concludes that fundamentalism should be distinguished from conservatism, which is not necessarily associated with emotional disturbance.

Mayer conducted a study of the religious attitudes of scientists in which he queried professional scientists and students of science in college by means of questionnaires sent out by mail. The results were that at the higher levels of scientific training and experience individuals manifested less conservative religious attitudes. It was suggested that these results reflect either the liberalizing function of intensive scientific training or a selective migration away from scientific study by those believing in God, or both.<sup>1</sup>

A study by David Deshler of the prayer practices of one hundred adult Methodists utilized content analysis of prayers, which were written in response to pictures of persons praying, and also employed a prayer-practices inventory. Two conclusions were (1) that 60 per cent of the content of the prayers were petitions for help to live up to one's best self and (2) that self-ratings as liberal or conservative had no bearing on the results.<sup>2</sup>

Two hundred persons were interviewed in a study by McCann to ascertain their religious experiences and beliefs. With almost all of

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<sup>1</sup>B. W. Mayer, "Religious Attitudes of Scientists" (unpublished Ph.D. dissertation, Ohio State University, 1959).

<sup>2</sup>David Deshler, "An Exploration into the Content of Prayer of Selected Methodists in Orange County, California" (unpublished Master's thesis, Southern California School of Theology, Claremont, California, 1959), p. 90.

the subjects, the concept of deity was changing from a personal one to a deconcretized view, although they were teaching their children the concept they rejected. Rigid fundamentalist home background tended to contribute to later religious revolt.<sup>1</sup>

The liberal-conservative question was considered also in a research project by Dodson, who inquired into some of the personality factors leading persons to choose the Protestant ministry as a vocation.<sup>2</sup> Fifty ministerial students were individually matched with fifty non-ministerial graduate students. A personal data sheet, the Tolerance-Intolerance of Cognitive Ambiguity Test, the Rosenzweig Picture-Frustration test, a free-association word test (modified), a specially-designed sentence-completion test, and the Gregory Religious Beliefs Scale were administered. The results were that the ministerial group in comparison with the non-ministerial group was found to be significantly more guilt-ridden, more uncomfortable with sexual feelings and hostile feelings, and to be significantly more intrapunitive in handling hostility and aggression. They did not differ significantly in authoritarianism or emotional disturbance.

Within the ministerial student sample, the conservative students were found to be more guilt-ridden on the sentence-completion test (SCT) but not on the word-association test (FAW), more uncomfortable with sexual feelings on the SCT but not on the FAW, more

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<sup>1</sup>R. V. McCann, "Developmental Factors in the Growth of a Mature Faith," Religious Education, L (1955), 147-155.

<sup>2</sup>Fitzhugh Dodson, "Personality Factors in the Choice of the Protestant Ministry as a Vocation" (unpublished Ph.D. dissertation, University of Southern California, January, 1957), esp. pp. 140-146.

uncomfortable with hostile feelings on the SCT but not on the FAW (on which they actually showed less discomfort with hostile feelings). They were not more intropunitive nor more emotionally disturbed, but were significantly more authoritarian. These results, it must be remembered, like those of the test by Ranck, applied only to ministerial liberal and conservative subjects and not to conservatives and liberals in the general college population.

The impact of religious factors upon marital adjustment was tested in a Los Angeles study by Peterson of four hundred and twenty husbands and wives by means of interviews utilizing the Locke Adjustment Scale.<sup>1</sup> Correlations were then made comparing individual adjustment scores and religious factors. Some of the results relevant to this study were as follows:

1. Those belonging to liberal churches or no church showed the highest level of marital adjustment, while those belonging to institutional-authoritarian churches showed lowest adjustment.

2. Liberal and no-church groups showed the lowest level of disagreement in marriage on sexual matters.

3. Liberal and no-church groups experienced less guilt regarding sex.

The above comparisons included sect conservative-orthodox, institutional-authoritarian, liberal, Jewish, and no-church agnostic groups.

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<sup>1</sup>James A. Peterson, "The Impact of Objective and Subjective Religious Factors on Adjustment and Maladjustment in Marriage" (unpublished Ph.D. dissertation, University of Southern California, February, 1951).

### Theoretical Writings

The Gustafson Scale of Religious Belief was designed to measure degree of adjustment of religious beliefs to scientific thought patterns. One question that arises in this connection is, what is the effect of such an adjustment on feelings of guilt? From the background of his experience in the use of the Scale, Gustafson wrote the following impressions to the writer:

My first reaction to your question about the relationship of religious beliefs to guilt feelings would be that the development of scientific thought would facilitate the elimination of guilt feelings in several ways: (a) by facilitating a more objective view of personal problems; (b) by aiding in perception of personal problems in a wider socio-anthropological setting; (c) by encouraging a more humane concept of the Deity, as contrasted to a primitive or vindictive concept; (d) by assisting a life program of more wholesome adjustment.<sup>1</sup>

One question raised in the present study is, what is the relationship between perceptions of parents as disapproving of sex on the one hand and movement in a liberal direction by adjustment to scientific thought patterns on the other hand? Is it possible that liberalism in religious belief is at least partially a reaction against certain kinds of parental attitudes about adolescent lovemaking? For purposes of clarity, let us examine some of the theories concerning the characteristics of conservative orthodoxy, one branch of which is fundamentalism, on the one hand, and liberalism as an adjustment to scientific thought patterns, on the other hand.

There is, of course, the positive and the negative side of both

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<sup>1</sup>Personal communication from Dr. Cloyd Gustafson, Lewis and Clark College, Portland 19, Oregon, February 20, 1962.

conservatism and liberalism. Fundamentalism certainly represents the negative aspect of conservatism, a defensive reaction against scientific thought and often an aggressive attempt to coerce others to accept its rigid doctrinal and emotional pose. A more stable conservatism, however, merely attempts to maintain cherished values and traditions. At the other extreme science may be humility and courage in seeking and facing the truth, or it may become an acrid kind of scientism which reduces life to abstraction.

Stewart Cole points out that fundamentalism arose as a reaction against changes brought about by the scientific and industrial developments of the nineteenth century.<sup>1</sup> He describes fundamentalists as insecure, belligerent, and authoritarian in the face of change, in contrast to religious liberals who are more democratic and more open to scientific truth.<sup>2</sup>

If it is true, as often assumed, that the conservative viewpoint, and particularly the fundamentalist viewpoint, is associated with authoritarianism, whereas liberalism is associated with democratic thinking, then one could more easily understand the viewpoint of Fromm, who "disapproves of Christianity because its idea of God would deprive man of his freedom and its idea of sin would spoil his natural goodness and encourage self-humiliation."<sup>3</sup>

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<sup>1</sup> Stewart Cole, History of Fundamentalism (New York: Richard R. Smith, Inc., 1931), p. 321.

<sup>2</sup> Ibid., pp. 52-53.

<sup>3</sup> Albert Outler, Psychotherapy and the Christian Message (New York: Harper, 1954), pp. 164-165; Erich Fromm, Man for Himself (Rinehart & Co., Inc., 1947), pp. 34-53.

By contrast with the possible authoritarianism of the conservative religious viewpoint, what are the characteristics of scientific thinking? First, it is noteworthy that an eminent investigator substitutes for the fall of man in Christian theology the concept of the rise of man. There is, according to Walter B. Cannon, the research physiologist,

evidence that man did not fall from a state of perfection and therefore does not require to be redeemed; instead, through a prodigious process of evolution, he has gradually risen . . . from the brutish state to higher and higher degrees of civilized development.<sup>1</sup>

On the positive side, science emphasizes careful thought and investigation in place of fuzzy thinking and superstition. However, science has one drawback as a source of knowledge, which has been pointed out by William James, Paul Tillich, John MacMurray, and others, namely, that we can learn some things through objective, analytic, and detached investigation, whereas other things are known only through empathetic, existential, experiential involvement.<sup>2</sup> This suggests a question which we are raising in this study, namely, whether science and liberalism might be in part a reaction against something distasteful in family and religious experience. Tillich may provide a clue when he reminds us that in contrast to the technical, detached knowledge of science the ontological kind of knowledge has a mystical,

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<sup>1</sup>Walter B. Cannon, The Way of an Investigator (New York: W. W. Norton & Co., Inc., 1945), p. 174.

<sup>2</sup>William James, The Varieties of Religious Experience (New York: Random House, Modern Library edition, 1902), Chap. 1; Paul Tillich, The Courage to Be (London: Nisbet & Co., Ltd., 1952), p. 117; John MacMurray, Reason and Emotion (London: Faber & Faber, 1935), pp. 151ff.



sexual, union-with-the-object quality about it.<sup>1</sup>

Now, if Suttie is correct in his view of science as a flight from tenderness, contrary to the Christian emphasis on love,<sup>2</sup> and if it is true, as Cutten says, that liberal religion has appealed to the intellect and ignored the emotional, instinctive nature of man,<sup>3</sup> then it may be that science and liberalism have an important and perhaps unconscious emotional component related to family and religious experience. Suttie spells out his view more specifically when he indicates that the taboo on tenderness in science is really a fear of regression to infantile dependency on the mother.<sup>4</sup>

Putting the pieces of the jigsaw puzzle together, we have Suttie viewing science as a flight from the tenderness of infantile dependency and Fromm viewing humanism partially as an escape to freedom from the dictates of authoritarianism (coercive parents and religion?). The entire movement of existentialism, prominent in psychology and theology today, represents an awareness of the dangers as well as the values of scientific liberalism.

The gain of scientific liberalism is escape from dependency on tyranny into personal responsibility. The loss is the loss of emotional closeness and belonging which we remember from long ago in the

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<sup>1</sup>Paul Tillich, Systematic Theology (Chicago: University of Chicago Press, 1951), I, 94-96.

<sup>2</sup>Ian Suttie, Origins of Love and Hate (New York: Julian Press, 1952), pp. 2-3.

<sup>3</sup>G. B. Cutten, Instincts and Religion (New York: Harper and Bros., 1940).

<sup>4</sup>Suttie, op. cit., pp. 80-96, 170.

golden age of childhood, the Garden of Eden. Whether we have fallen from this and must constantly repent and return to it, as the conservatives contend, or whether we have risen from it, never to return, as the scientific liberals say, is a crucial dilemma. Perhaps beyond childhood dependency and adolescent rebellion is a mature interdependence in both family relationship and religious experience.

### Summary

#### Adolescence: General Development

1. Adolescence has certain distinctive "developmental tasks" (Havighurst): for example, becoming emotionally independent of parents and relating effectively with the opposite sex.

2. The general pattern of personality development, according to Kunkel, Allport, and Angyal, is from undifferentiated dependence through independence to mature interdependence. Maslow describes maturity as "self-actualization."

#### Adolescence: Sexual Development

1. Freud pointed up the necessity of breaking the attachment to parents and establishing a new love relationship. Failure to do so is crippling to the personality.

2. Anthropologists, such as Mead and Malinowski, point out that some other societies are more permissive concerning the love relationship than ours. "Storm and stress" is not inevitable in adolescence.

3. Kinsey's studies reveal that premarital coitus is not uncommon in our society. Morals and religion are the chief deterrent.

Guilt feelings are directly associated with degree of religiosity.

4. Studies by Kirkendall, Ehrmann, Lion, and others indicate that sexual involvements deepen care and concern; other studies such as those by Davis and Locke, indicate they can be damaging.

#### Adolescence: Religious Development

Adolescence is naturally a time of rising sexual interest and religious concern, as Starbuck discovered. However, there are indications of waning religious interest among adolescents today, as the Pixley-Beekman study of high school students in Los Angeles and the survey of the Claremont Colleges, edited by Scaff, reveal.

#### Religion and Sex

1. In the past, Christianity has often tended to frown upon self-assertiveness, and especially upon sexual desire, considering it the "original sin." Some modern Christian writers (for example, Fletcher, Hiltner, Cole, and Guirdham) are encouraging the positive acceptance of sexuality, stressing motivation rather than legalistic morality.

2. Empirical studies show that religion is a strong suppressive and repressive force regarding sex (Kinsey, Dedman, Kanin, and Howard).

#### Parents and God

1. Freud and the Freudians have proposed that God is a projection of parent-figures. Freud was rebelling against his own father's arbitrary authority, as Eickhoff states. This, however, has

no bearing on the validity of Freud's views.

2. It has been pointed out that the Freudian view can be appreciated for helping to distinguish between healthy and neurotic religion, yet not accepted as a valid criticism of mature religion (Pfister, Allport).

3. Ethnologists suggest that mother-gods came before father-gods. Thus God need not be considered merely a father-projection.

4. For Pfister, Jung, Adler, and Rank, God is a positive force, not just a negative projection; God is a symbol of creative power in the unconscious.

5. Empirical studies: (a) Monkman found that children's perceptions of acceptance were valid; (b) studies by Malinowski, Siegman, and Nelson and Jones throw some doubt on the Freudian idea of projection of the father image; (c) Nelson and Jones found mother more closely related to God and father to Jesus; (d) Kardiner's investigation of two primitive societies revealed striking similarity between the relation of the individual to the gods and the relation of children to parents.

#### Parents and Guilt

A study by Henry shows that males feel more guilt when the mother assumes the disciplinary role.

#### Superego, Conscience, and Guilt

1. The superego is described by Freud as the internalized attitudes of the parents. Guilt is the ego's fear of punishment, first, by parents, later by the superego.

2. Freud, Wegeler, and Kararys are typical of the many psychotherapists who see an overbearing conscience as an enemy to mental health. Many, however, see the need for a morally mature and "creative" conscience (Galdston, Anna Freud, Pfister, Maxfield).

3. There is an effort by Wise, Bergler, Zilboorg to distinguish between real and neurotic guilt. Some, like Maeder and Mowrer, however, deny the distinction and consider all neuroses as the result of real guilt.

4. The biblical concept viewed sin and guilt as hostility against God, which can be removed only by forgiveness from God.

5. Some writers, like May, emphasize the importance of existential guilt, which is unavoidable, and can lead to humility and attempts to realize potentialities.

6. Empirical studies (Morris, Gray) reveal the prevalence of "bad" conscience among adolescents, and also the other possible extreme of underdeveloped conscience.

#### Punitive Fate

The need for punishment to achieve reconciliation with a disapproving parent leads to accident-proneness (Alexander) and interpretation of trouble as deserved punishment, according to one empirical study (Rosenman). Reik shows how inner self-destructiveness is projected upon fate as an "impersonalized father-substitute."

#### Conservatism-Liberalism

1. Empirical studies show (a) conservatives are not more guilty or emotionally disturbed, but tend to internalize aggression

more than liberals, are more authoritarian, and are more submissive (Ranck, Dodson); (b) science seems to be associated with a movement away from conservatism (Mayer's study), and (c) many are moving toward a de-concretized view of God (McCann).

2. Some writers suggest that scientific liberalism may be an adolescent flight from coercion by father (Fromm) or dependency on mother (Ranck, Suttie).

## CHAPTER II

### ASSUMPTIONS AND HYPOTHESES

In Chapter I, we considered some of the most relevant writings and research bearing upon emotional and spiritual development in adolescence. We reviewed several facets of the adolescent's conflict, centering around rising sexual needs. These included his sexual needs and practices, his perception of the attitudes of parents and religious images, the nature and struggle of his conscience and feelings of guilt, the practical meaning of fate in his life, and the effect of religious ideology (conservatism-liberalism) on his central conflict. These facets were discussed in a general way, but all of them relate to adolescence as well as other phases of human development. We turn now to a discussion of the assumptions underlying this study and a formulation of testable hypotheses.

#### The Theoretical Assumptions

One of the basic assumptions of this study is that relationships in the family are determinative for both personality growth and religious experience. Other influences make an impact and shape the personality in various ways, but the basic pattern is set in the family circle of childhood. The reasons for this are the basic human need for the warmth and intimacy experienced only within the family relationship

and the total biological and emotional dependency of children on their parents for so many years.

The concept of projection of parental images upon God and the transfer of feelings from family experience to religious experience is not to be construed as a reflection upon the validity of religion. On the contrary, this is part of the genius of the Christian faith--God, experienced at the deepest, most intimate levels of personality, the level of family relationship. Even Freud contrasts, rather wistfully, the philosophers' pale, abstract God with the mighty personality of religious doctrine.<sup>1</sup>

This very thought of Freud's suggests one of the hypotheses we are testing in this study. Religious liberalism is allied with science in moving toward scientific detachment and democratic equalitarianism and reacting against either submission to the authoritarian father or succumbing to infantile dependency on the possessive mother.

The assumptions mentioned above are derived primarily from three sources--Freud, Bushnell, and both the subjective experience of the writer and his observations as a psychotherapist. Freud represents the modern psychodynamic emphasis on parent-child relationships and family experience as primary in the formation of personality and ultimately even of culture itself. Horace Bushnell, American theologian of the middle of the nineteenth century, was one of the earliest to perceive the determinative effect of family relationship upon religious

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<sup>1</sup>Sigmund Freud, The Future of an Illusion (New York: Liveright Publishing Corp., 1928), p. 57.



experience. He suggested in almost modern, dynamic terms that the family atmosphere, or "infection," as he called it, was the thing that counted, and not simply the teaching of children by lectures and catechisms at home and church. In reaction against the arbitrary, authoritarian deity of Calvinism, Bushnell pointed out that there is an inescapable analogy between our relationship with human figures and with God. If we would not call an arbitrary, irrational, and cruel human being, "good," Bushnell reasoned, we cannot conceive of a God of this kind being good. In this sense, Bushnell was one of the pioneers of religious liberalism.

The primary source of the assumption we are considering is personal experience, which is probably the original source of all scientific assumptions. Both personal self-discovery and the practice of psychotherapy have repeatedly confirmed the intimate interrelationship of family life and religious experience. The following excerpts from records in the private practice in psychotherapy are examples.

One woman in psychotherapy described a dream in which she saw, first, the face of her mother looking upon her, frowning and condemning her for her sexual feelings and her angry feelings. Then the face of her mother gradually faded out and in its place came the face of Christ, which was also frowning and condemnatory.

Another client said that when he was a small boy he felt that his father was usually cruel, mean, and angry. His feeling about God was that "He was there to punish and was pretty powerful." He said that as an adult he still could not understand Christ. Christ was loving, kind, et cetera--he could not understand this at all. He could

accept God as a part of religion, but not Christ.

As a twenty-year-old girl was talking about her feelings for her father, who she felt understood her, in contrast to her mother, who she felt did not, she exclaimed, "Father! He is my God, my Christ."

Thus, the assumptions and hypotheses of this study grew out of theoretical writings, empirical research findings, personal experience, and professional observation.

### General Hypotheses

Generally speaking, it was felt that parental disapproval of a normal personality function, such as the sexual impulse, or, more broadly, the adolescent need to transfer affection to the opposite sex outside the family, would result in internalizing the disapproval as guilt or self-disapproval. Further, disapproval perceived from parents would be projected upon the church, God, and fate, so that these would also be seen as disapproving. Church and God would therefore also produce guilt, in addition to that produced by parental figures. It was believed that disapproval from parents, disapproval from church or God, or feelings of guilt would result in a perception of fate as punitive--that is, hard, difficult, and promising misfortune. Secondly, it was felt that those who had the most home disapproval, projected upon religious figures and fate, would tend to move farther than others from orthodox Christian doctrines that often stress an authoritarian God and the suppression of impulses. Finally, it was felt that men and women would respond basically in the same way, and there would be no significant difference in their reaction to parents, church, God, or fate,

in their feelings of guilt, or in their liberal or conservative persuasions.

### Specific Hypotheses

On the basis of the theoretical assumptions of this study, the following predictions were formulated as hypotheses for empirical testing:

#### I. Disapproval and Guilt

1. Since it is believed that parental and religious disapproval is internalized as feelings of guilt, it is predicted that total disapproval (parents, church, and God) is positively correlated with total guilt (guilt in relation to parents, church, and God).
2. Since it is proposed that parental-disapproval is primary in the creation of feelings of guilt, it is predicted that parental-disapproval is positively correlated with total guilt.
3. In view of the prediction that parental-disapproval is projected upon God, it is suggested that parental-disapproval is positively correlated with God-disapproval. To be more specific, this prediction is that perception of parents as disapproving of the adolescent transfer of affection to the opposite sex is positively correlated with the perception of God as likewise disapproving.
4. On the same grounds, it is suggested that parental-disapproval is positively correlated with perception of the church as disapproving.
5. If reactions to parents and God may be exactly equated, as we suggest may be true, a positive correlation between parental-disapproval and the reaction of guilt toward God is likely.
6. To the extent that God is perceived as having the same attitudes as mother, there should be a positive correlation between disapproval from mother and disapproval from God.

7. If, as we suggest, God is seen as being similar to father, then we would expect to find father-disapproval and God-disapproval positively correlated.
8. Since we believe that the church is perceived as being similar to mother, we hypothesize that a positive correlation exists between mother-disapproval and church-disapproval.

## II. Punitive Fate

1. If punitive fate is a reflection or a projection of religious as well as parental-disapproval, and especially a negative shadow of God, it would follow that punitive fate is positively correlated with total disapproval (parent, church, and God).
2. If, as is proposed in this study, the perception of fate as punitive is a projection of the image of the disapproving parents, then it will follow that punitive fate is positively correlated with parental-disapproval.
3. If fate is viewed as the punishing agent of parents, church, and God, and if guilt in these relationships involves an expectation of punishment, it would follow that punitive fate is positively correlated with the total amount of guilt felt and experienced.

## III. Conservatism-Liberalism

1. Since it is proposed that religious liberalism is partly a reaction against parental-disapproval, it is therefore predicted that there is a positive correlation between the Religious Liberalism Index and the perception of parents as disapproving.
2. Similarly, in view of the belief that religious liberalism is partly a reaction against parental-disapproval, it is proposed that there is positive correlation between parental-disapproval and the amount of change or movement in a liberal direction from childhood to the present.
3. For a similar reason, it is predicted that there is a positive correlation between liberalism and perception of the church as disapproving, since liberalism is believed to be partly a reaction against church-disapproval.

4. It is also proposed that there is a positive correlation between liberalism and the perception of God as disapproving. The basis for this prediction is the assumption that the religiously more liberal have become so partly because of a reaction against the perception of God as disapproving.
5. For the same reason, it is predicted that a positive correlation exists between the perception of God as disapproving and movement in a liberal direction from childhood to present belief.

#### IV. Comparisons of Conservative and Liberal Groups in Disapproval and Guilt

1. Since the religiously conservative generally emphasize the sinfulness of man, it is suggested that the conservative group will feel significantly more total guilt (from parents, church, and God) than the liberal group.
2. It is predicted that the liberal group will show a greater change from childhood belief toward more liberal current beliefs than the conservative group, because liberalism is in part a reaction against parent, church, and God disapproval.
3. It is predicted that liberals will show significantly more perception of parent disapproval than conservatives, since religious liberalism is considered partially a reaction against parental-disapproval.
4. It is suggested that the liberal group will show significantly more God-disapproval than the conservative group because liberalism is considered as in part a reaction against God-disapproval.

#### V. Comparisons of Men and Women

1. It is predicted that there is no significant difference between men and women in total guilt experienced (guilt in relation to parents, church, and God). This, and the other predictions concerning comparisons of men and women, are based on the assumption that the hypotheses of the study apply equally to both sexes and that in elementary matters

of family relationship and religious experience  
men and women do not significantly differ.

2. It is predicted that there is no significant difference between men and women in conservatism-liberalism of current belief.
3. It is predicted that there is no significant difference between men and women in conservatism-liberalism of childhood beliefs.
4. It is suggested that there is no significant difference between men and women in perception of parents as disapproving.
5. It is also predicted that there is no significant difference between men and women in perception of God as disapproving.
6. It is believed that there is no significant difference between men and women in movement in a liberal direction from childhood belief to present belief.

## CHAPTER III

### METHODOLOGY

#### The Research Design

Design and methodology must always be chosen to suit the purpose of a specific empirical study. Since the purpose of this study was the investigation of correlations or associations of personality traits within individuals rather than a comparison of two groups, a single, relatively homogeneous group was preferable to the usual experimental and control groups. We were seeking to determine whether certain characteristics rise and fall together within the human personality. For example, are persons' perceptions of disapproval by parents correlated with their perceptions of God as disapproving, and is a greater frequency or a larger amount of the one likely to be accompanied by a greater frequency or a larger amount of the other? Comparison of experimental and control groups on correlations of variables would be highly instructive; for example, a comparison of Protestants and Catholics or Jews. However, such comparisons are beyond the scope of this study. Not enough groundwork has been laid in previous research in the relationship of family experience and religious experience to warrant extending this study beyond the limits of a single fairly homogeneous group.

The present study has an idiographic as well as a nomothetic orientation, because it assumes the uniqueness of the individual as well as certain basic qualities common to all human personality.<sup>1</sup> The Short Story Picture Test illustrates the dual interest of this study in the sense that it clearly elicits both unique responses from each individual, and at the same time it is structured in such a way that it also facilitates the discovery of common patterns. We will consider both the idiographic and the nomothetic findings of the study by giving attention to individual responses as well as recurring patterns.

In general, the research design consisted, first, of the selection of a homogeneous group of sixty-six undergraduate college students from a larger group, who had been given a general information questionnaire, an original Short Story Picture Test, and the Gustafson Scale of Religious Belief. A reliability study among the judges was instituted and the results correlated before the remainder of the protocols were scored by the writer. Finally, the Spearman rank correlation coefficient and the chi square median test were employed as the statistical devices to assess the significance of the findings.

#### The Population Studied

Four classes in three colleges were selected as the sample. These consisted of an introductory sociology class at La Verne College in La Verne, California; two introductory psychology classes at

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<sup>1</sup>The "idiographic" orientation in research focuses on the individual case, whereas the "nomothetic" approach studies qualities or relationships predicted to be universal in a large number of subjects.



California State Polytechnic College in Pomona; and an introductory psychology class at Fullerton Junior College, Fullerton.

College undergraduate students were selected as prime subjects for this investigation for two reasons. Since the study focuses on the conflict with parents and religion concerning the adolescent transfer of affection to the opposite sex, freshmen and sophomore college students offer a useful sample of adolescence in transition. They are just moving out of the family setting, with the conflicts there still fresh and real, but are one degree removed from the family nest and confronted with the necessity of new, independent decisions about self, sex, family, and religion.

In the choice of colleges, an attempt was made to strike a compromise between homogeneity and representativeness. It was intended that the three colleges should offer as typical representation of the undergraduate population of the American college as possible. The following criteria were taken into consideration:

1. Socio-economic representation.--In the three colleges, all socio-economic levels were represented as indicated in the Factor Distribution Tables in Appendix A.<sup>1</sup> It is likely that the lower middle-class range was better represented in the sample than would be found in prestige schools, such as Pomona College. On the other hand, although thirty-three per cent came from homes in the skilled labor class, thirty-four per cent came from owner, manager, and professional classes.<sup>2</sup>

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<sup>1</sup>Infra., p. 202.

<sup>2</sup>See "Parents' Occupational Level," Appendix A, p. 202.

2. Type of college.--Private and public colleges were chosen, with the difference of emotional and religious climate that may be associated with these two types. La Verne College represented the small denominational school with a strong religious emphasis, whereas California Polytechnic College and Fullerton Junior College represented public institutions where religious emphasis is variable.

3. Faith.--Catholics, as well as Protestants were represented in order that comparisons might be made in regard to certain less complex factors, such as degree of religious interest, extent of church attendance in childhood and adulthood, and especially childhood belief, current belief, and movement in a liberal or conservative direction from childhood to adulthood. The final sample, however, was Protestant only.

4. Sex.--Men and women both were included, so that comparisons might be made between the two sexes. The final selected sample by coincidence included exactly thirty-three men and thirty-three women.

5. Religious ideology.--A sufficient number of religiously more conservative as well as religiously more liberal subjects were included, so that certain predetermined comparisons might be made on this variable also. By fortunate coincidence the selected sample was composed of approximately one-third of the total from each of the three colleges, presumably raising the proportion of religious conservatives (from the more conservative La Verne College), without unbalancing the sample unduly.

6. Geographical representation.--Representation from various parts of the country was intended to minimize sectional bias or distortion. The sample included thirty-seven subjects born in the state of California, twenty-six born out of the state, and three born in foreign countries.

Along with the attempt to secure a representative sample, it was desirable, on the other hand, to maintain a homogeneity with regard to certain other characteristics:

1. A narrow range in age and academic level.--Since only freshmen and sophomores were chosen, the ages clustered around eighteen and nineteen years. This narrowing of age range and academic level was intended to minimize differences that might be due to age, academic sophistication, and "time-distance" from the family home and atmosphere.

2. Marital status: single.--Single subjects only (never married) were selected, eliminating those who designated themselves married or divorced. It was felt that there might be significant differences in feelings about sex and about parents among single college students as compared with married or divorced students, differences which could not be explored within the scope of the present study.

3. Protestants only.--Although Catholics were included in the larger sampling in order to make certain comparisons, the subjects for the primary study were limited to Protestants. Comparison of Protestants and Catholics on all the variables of this study, involving a variety of family relationships and religious beliefs, would be so complicated that it could not be given sufficient attention.

### The Measuring Instruments

#### The Short Story Picture Test as a Projective Instrument

The concept of projection.--In order to minimize rationalized explanations and reaction formations which many written tests are likely to evoke, especially in relation to God and the church, an original Short Story Picture Test was developed. Little has been done by way of developing projective devices to plumb the unconscious in the realm of the psychology of religion. Standardized sentence completion and word association tests do not touch the religious dimension of personality. Neither do the Rorschach Test nor the Thematic Apperception Test. Scales and inventories of religious belief deal only with consciously-known doctrinal beliefs.

On the assumption that the TAT-type picture test is more likely to minimize reaction formations and idealized beliefs by removing the focus from the subject to a fictitious "hero," it was arranged for five original surrealist paintings to be done as the primary measuring instruments of this study.<sup>1</sup> These pictures were imaginatively painted in water colors by a graduate student in art at Scripps College, Claremont, California, according to the writer's general specifications. The particular form and style of the paintings, however, are the artist's alone.

The pictures were planned to be of a size (twenty-six inches by forty inches, or roughly two feet by three feet) to be clearly visible

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<sup>1</sup>See Appendix G, p. 224.

to all students in a large college classroom. The forms used to structure the content of the responses appear in Appendix H,<sup>1</sup> and the procedure of administration is described later in this chapter in the section on "Administration of the Tests."<sup>2</sup>

The pictures were titled as follows, with instructions to give the essential elements of a short story from the six scenes depicted, telling the feelings, words, and actions of all participants and the outcome of each scene:

- Picture 1: John Making Love (his parents appearing unexpectedly in the background).
- Picture 2: John and Mother (in conversation about the lovemaking incident).
- Picture 3: John and Father (in conversation about the lovemaking incident).
- Picture 4A: John and the Church (the Church's attitude toward John in view of the lovemaking incident, and John's responses).
- Picture 4B: John and God (God's attitude toward (Same as 4A) John in view of the lovemaking incident, and John's response).
- Picture 5: John and Fate (What will the road ahead be like for John, in view of the lovemaking incident?).

The purpose of the Short Story Picture Test was to utilize the mechanism of projection to tap unconscious levels of feeling and perception. It was Freud who introduced the term "projection" in 1894 in

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<sup>1</sup>Infra., p. 230.

<sup>2</sup>Infra., p. 84.

his paper "The Anxiety Neurosis."<sup>1</sup> In the simplest terms, it means that there is a tendency of human nature to avoid the censure of the superego by ascribing one's own unacceptable feelings or desires to another person. In this sense, as Anderson points out, projection represents a false perception of a quality that actually lies in oneself rather than in the other person.<sup>2</sup> Bellak sees the concept in a broader perspective, pointing out that experiments have shown that subjects project not only threatening feelings and desires but actually all past perception on the present situation.<sup>3</sup>

Every clinician in the field of psychotherapy is familiar with the phenomenon of projection among persons with emotional problems. Bertrand Russell, however, has said that people in general, who are relatively "normal," also project. Students of animal life, for example, project themselves into their subjects' behavior. Americans see animals rushing about and finally hitting upon a solution by chance, whereas Germans see animals sitting still and thinking through to the solution.<sup>4</sup> Or, as G. T. Patrick, the philosopher, has said, "We all see things not as they are, but as we are."

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<sup>1</sup>Sigmund Freud, "The Anxiety Neurosis," Collected Papers, International Psychoanalytical Library, Vol. I (London: Hogarth Press, 1940).

<sup>2</sup>Harold H. Anderson, "Human Behavior and Personality Growth," in H. H. Anderson and G. L. Anderson, An Introduction to Projective Techniques (New Jersey: Prentice-Hall, Inc., 1951), p. 3.

<sup>3</sup>L. Bellak, "On the Problems of the Concept of Projection," in L. Abt and L. Bellak (eds.), Projective Psychology (New York: Grove Press, Inc., 1960), p. 9.

<sup>4</sup>Bertrand Russell, quoted in P. V. Young, Scientific Social Surveys and Research (2nd ed.; New Jersey: Prentice-Hall, Inc., 1949), pp. 171-172.

Certain experiments have demonstrated the validity of projective testing. One experiment reported by Abt and Bellak consisted of "provoking a number of subjects and then giving the pictures of the TAT under controlled conditions."<sup>1</sup> As predicted, "the subjects behaved according to the hypothesis of projection, produced a significant increase of aggression as compared with their responses to the pictures without having been made to feel aggressive first."<sup>2</sup> In other words, they projected the greater aggression within themselves, after being provoked, into the stories which they told about the TAT pictures.

Validity and reliability of projective picture tests.--By way of background on the question of the reliability and validity of the original Short Story Picture Test employed in this study, we will consider the Thematic Apperception Test, which is a similar type of projective device. The TAT is the grandfather of thematic apperception tests in the United States and has been given the most attention. Bellak is aware of the limitations of the various attempts to establish the validity and reliability of the TAT.<sup>3</sup> Some researchers agree with MacFarlane and Tuddenham, who suggest that our methods so far are not adequate to the task of validating projective devices.<sup>4</sup>

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<sup>1</sup>L. Bellak, "The TAT in Clinical Use," in L. E. Abt and L. Bellak (eds.), Projective Psychology (New York: Grove Press, 1959), p. 215.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid., p. 214.

<sup>4</sup>J. W. MacFarlane and R. D. Tuddenham, "Problems in the Validation of Projective Techniques," in H. H. Anderson and G. L. Anderson (eds.), An Introduction to Projective Techniques (New Jersey: Prentice-Hall, Inc., 1951), pp. 51-52.

Holt comments that "its validity for any particular task, as applied by any particular clinician, remains unknown until it has been tested."<sup>1</sup> Holt also points out that the TAT is not a test in the same sense that an intelligence scale is, and consequently the usual canons of reliability and validity cannot be applied without considerable qualification. He suggests that one might almost as well ask: "What is the reliability and validity of every day behavior?"<sup>2</sup>

However, there have been some significant studies of TAT reliability and validity. Lindzey and Herman conducted studies confirming repeat reliability (the same results when the test was administered more than once) and situational validity (measures what it purports to measure).<sup>3</sup> Harold Stone reports a research investigation with the TAT, which confirms the validity of its measurement of aggressive content by testing army prisoners who are confined for aggressiveness, and measures inter-rater reliability by correlating the ratings of three judges, securing 94%, 90%, and 89% inter-rater reliability.<sup>4</sup>

Validity and reliability of the Short Story Picture Test.--The present research project is an original exploratory study in the use of

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<sup>1</sup>R. R. Holt, "The Thematic Apperception Test," in H. H. Anderson and G. L. Anderson (eds.), An Introduction to Projective Techniques (New Jersey: Prentice-Hall, Inc., 1951), pp. 222-223.

<sup>2</sup>Ibid., pp. 221-222.

<sup>3</sup>Gardner Lindzey and Peter Herman, "The TAT: A Note on Reliability and Situational Validity," Journal of Projective Techniques, XIX (March, 1955), 36-42.

<sup>4</sup>Harold Stone, "The TAT Aggressive Content Scale," Journal of Projective Techniques, XX (March, 1956), 445-452.



the Short Story Picture Test, and therefore there has been no opportunity for a validation study. The limitations of time in the administration of the test to groups of students in the college classroom prevented the use of another instrument to test validity of the Short Story Picture Test on qualities it purported to measure. The question is whether the pictures themselves and the structuring of the responses to this test actually evoke the kind of disapproval and guilt responses which they purport to evoke.<sup>1</sup>

To lay the groundwork for validation studies of this projective instrument, we might raise several pertinent questions. Are the pictures truly ambiguous, or do they tend to bias the response? Four informal presentations of the pictures without comment or structuring were made, and the responses were recorded. From this experiment, it was concluded that the pictures have a high degree of ambiguity. Picture 1, for example, was variously seen as a man playing a piano; a man and woman making love; a sordid barroom scene; a tender, romantic situation, full of calm happiness; et cetera. Responses to the second picture indicated that the feminine figure may be seen as hostile or cheerful. The picture on fate suggested to some that the central figure is heading toward trouble and difficulty and to others that he is heading into happiness and satisfaction. The other pictures were also variously interpreted.

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<sup>1</sup>A precedent for presentation of results from a non-validated instrument is Gerald Blum's report of a research project employing the Blacky Pictures. Gerald Blum, "A Study of the Psychoanalytic Theory of Psychosexual Development," Genetic Psychology Monographs XXXIX (1949), 3-99.

The objection which might be made that the pictures and research design are biased to provoke disapproval and guilt is an important one to consider. The attempt to elicit perceptions of disapproval and guilt, however, do not constitute a serious objection, in view of the manner in which the test is employed. Actually, the test was designed to evoke exactly these responses. However, the test does not purport to measure these qualities in any absolute sense, but seeks only to measure correlations between variables or comparisons between groups.

Another important question is, do the pictures have different drawing powers? It is very likely that the first picture has a very high drawing power, and the second and third pictures are also very potent in their impact on the subject. The pictures concerning God, the church, and fate may be somewhat weaker, because they are somewhat removed from the tension of the initial lovemaking scene and because they come later in the test period. Obviously, it is easier to feel the disapproval of mother than it is to be aware of the specific reaction of the church or God in relation to a particular incident of lovemaking. Yet, it must be pointed out again that the test does not seek to determine absolutes, but intends only to measure the correlations between variables, not according to absolute scores but according to their ranks. Thus, much more disapproval may be perceived in the second picture concerning mother, or in the third picture concerning father, than in the picture concerning God, but we are asking only whether among a variety of subjects the one tends to rise or fall along with the other.

The objection might be raised that the test is not valid for women, or equivalent in value for men and women, since the "hero" is masculine. However, it has been found that subjects often identify with the opposite sex in the Thematic Apperception Test. Referring to Picture #2 in the TAT series, Bellak writes,

Even males usually identify with the central figure of the young girl, because it is so definitely the figure in the foreground.<sup>1</sup>

The matter of repeat reliability is another important consideration concerning the usefulness of the test for research purposes. The question is whether the test would elicit essentially the same responses if it were repeated under the same conditions. Since this study represents the first experiment with the Short Story Picture Test as a new instrument, there has been no opportunity to test repeat reliability. MacFarlane and Tuddenham raise serious and well-founded doubts about the value of retest reliability, matching procedures, split-half methods, and use of alternate forms.<sup>2</sup>

#### The Gustafson Scale of Religious Belief

In order to correlate the degree of religious conservatism or liberalism with other variables in our study, such as perception of parents, church, and God as disapproving, it was necessary to find a measuring instrument with the necessary attributes. Our purposes required that the degree of conservatism or liberalism be expressed quantitatively for correlation purposes. Furthermore, it was desirable to have

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<sup>1</sup>Bellak, "The TAT in Clinical Use," p. 206.

<sup>2</sup>MacFarlane and Tuddenham, op. cit., p. 42.

a scale that would permit the measurement of childhood as well as present religious beliefs and the amount of movement from childhood beliefs to current beliefs. The Scale of Religious Belief, copyrighted in 1953 by Cloyd Gustafson, professor of sociology at Lewis and Clark College, was found to serve these purposes.<sup>1</sup>

In his study of fundamentalism, "A Doctrinal Survey of Selected Protestant Groups in Portland, Oregon, and Vicinity," Gustafson explains that he developed the Scale of Religious Belief in order to show by an index number the degree of adjustment to scientific thought in religious belief. Gustafson's purpose was to study the fundamentalist movement as a socio-religious phenomenon. As a result of his study, which confirmed his predictions, Gustafson concluded that fundamentalism is an expression of resistance to change in the area of religious belief. A total of 1,800 individuals marked his questionnaire, and the result showed that fundamentalists had a very low index, whereas such ultra-liberal groups as the Unitarians had an extremely high index, with many graduations between these two extremes.

In one sense, the results of Gustafson's research tend to validate the test. By means of case study methods, individual interviews, and the historical method, Gustafson reached conclusions which were later confirmed by the responses to his Scale of Religious Belief. This result offers some evidence of the scale's validity in measuring what it purports to measure.

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<sup>1</sup>Gustafson, loc. cit.

The prescribed method of scoring the scale is described in detail in Appendix F.<sup>1</sup> Nine orthodox or fundamentalist Christian doctrines are stated, with five possible responses to each. The responses range from Box Zero, representing no adjustment of belief to scientific thought, to Box Four, which represents an ultraliberal or anti-orthodox position. By summing the scores and taking the mean, one arrives at a Belief Index, which Gustafson designed to permit correlations of religious belief with other measurable traits. This attribute made the test highly desirable for the purposes of this study.

In order to assess the amount of change from childhood belief to the adult position of religious belief, a variation was added to Gustafson's scale. The subjects were asked to place the number, 1, in the box corresponding to their childhood belief, defined as that belief which they held at the age of ten or eleven years, or at whatever time they took their religious beliefs for granted. The Childhood Belief Index derived from this score then represents whatever belief the subject remembers as having inherited from his parents. The subject was asked to place the number, 2, in the box corresponding to his belief at the present time. The mean of these scores represented his Religious Liberalism Index. The difference between the Childhood Belief Index and the Liberalism Index represented his movement in a liberal direction, if the score was positive, and in a conservative direction, if the score was negative. The study, however, showed virtually no negative movement and so the few minus scores were considered as zero.

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<sup>1</sup>Infra., p. 221.

### The Information Form

The information form, which may be found in Appendix C,<sup>1</sup> was designed to elicit information which would permit reducing the number of variables, would make possible the comparison of Catholic and Protestant subjects and those of other religions, and would illuminate various aspects of the research study. How old is the subject? Male or female? Which of the four schools does he attend? What is his marital status? His college year? What is his denomination, degree of religious interest, childhood and present church attendance, and his self-designated religious ideology? From what socio-economic level does he come? Such information was considered essential, first of all for sorting out the Protestant single freshman-sophomore sample to limit the variables of our study, and furthermore for reference purposes, when questions of interpretation arose. The importance of knowing certain vital statistics about the subjects of a projective test is pointed out by MacFarlane and Tuddenham, who emphasize that age, sex, social class, and intelligence "influence the material elicited by a projective device."<sup>2</sup>

### Administration of the Tests

The tests were administered to all four groups in as nearly the same manner as possible. Instructions and explanations were given according to a standardized procedure, which is explained in Appendix C. The step-by-step procedure was as follows:

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<sup>1</sup>Infra., p. 210.

<sup>2</sup>MacFarlane and Tuddenham, op. cit., p. 49.

1. All tests were given during a regular class hour, allowing ten minutes for the Information Form, thirty-six minutes for the Short Story Picture Test and ten minutes for the Gustafson Scale.

2. In each case, the instructor announced on a previous day that a projective test would be given as part of a research project and as a learning experience for the student.

3. The writer was introduced simply as a graduate student engaged in a research project, and was not identified with any particular discipline. This was done to reduce response to, or reaction against, expectations.

4. The fact of anonymity was emphasized to increase frankness. It was stressed that the forms were not to be signed, but would be identifiable to the researcher by code number only.

5. The purpose of the test was not explained, but a "cover story" was given, implying that the purpose of the test was to determine aptitude for short story writing. However, the writer explained that there were also other research purposes, important to the social sciences, which could be explained later by their instructor. It was explained that the test results would be made available to them through their instructor, if they were interested.

6. After the Information Form was completed and the Short Story Picture Test explained, the pictures were displayed successively, allowing six minutes for the response to each picture or theme. The writer gave warning signals at two, three, five, and six minutes for each picture. This time pressure was intended to reduce defensiveness.

7. In introducing the Gustafson Scale, the writer explained that no reflection was intended concerning anyone's beliefs, and anyone of another religion or of no belief was asked simply to write a brief statement on the back of the form concerning his views on the basis of morality or "right and wrong."

8. One minute was allowed for each of the doctrines, but students were given permission to work more rapidly if they wished and to leave whenever they finished.

#### Scoring the Tests

The Information Form.--The Information Form was analyzed, and a table of frequencies was prepared (Appendix A).<sup>1</sup> All information was coded on cards, along with the scores from the tests, for convenient reference and comparison.

The Gustafson Scale.--The scale was scored according to standardized instructions accompanying the test. This involved summing the number values of all boxes checked and averaging the total, thus securing a Religious Liberalism Index for each person. A Childhood Belief Index and a Liberal Movement Index were added. The subjects were asked to place the number, 1, alongside their childhood belief and the number, 2, alongside their present belief. The difference between the two gave an index of the amount of change in a liberal or conservative direction since childhood.

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<sup>1</sup>Infra., p. 201.



### The Scoring of the Short Story Picture Test: Content Analysis

One of the most formidable problems facing the researcher in the field of psychology and the psychology of religion is the application of scientific measures to the intangibles of human personality. Hoping to transcend the limitations of formalistic procedures, which deal with more superficial data at the expense of inquiring into more important questions, a compromise approach was chosen. The Short Story Picture Test is believed to tap unconscious attitudes and feelings, and yet, at the same time, certain scientific methods that are relatively reliable can be applied. The stories were structured just enough to evoke those attitudes and feelings to be studied, but at the same time the structure permitted the subject freedom to interpret the pictures according to his own subjective perceptions and to respond in his own way.

The structuring of a thematic apperception type of test requires the subject to respond to what he perceives the figure in the picture to be feeling, saying, and doing, but the subject is free to respond according to his own unique orientation. These partially-structured responses can then be judged with more reliability. The method of analysis of the protocols, in the nature of the case, had to be a form of content analysis in order to avoid doing violence to the material.

Content analysis has been a respectable research approach for many years, widely employed in the 1930's and 1940's and coming into its own again in recent years. While it is less definitive than certain experimental methods, yet on the other hand, it is often more suggestive. Content analysis of psychotherapy interviews has been widely practiced. Auld and Murray review the values of this type of analysis in "Content-

Analysis Studies of Psychotherapy."<sup>1</sup> Lindner has applied content analysis to Rorschach protocols over the past decade, and has isolated forty-three responses associated with certain syndromes on the basis of a frequency count, using 2,200 group administered tests and 2,200 individually administered tests.<sup>2</sup> Ralph K. White has developed a value-analysis method, which involves "the classification and counting of recurrent value-judgments," assuming that "the importance of a value is related to the frequency of its verbal expression."<sup>3</sup>

Carl Rogers has applied a form of content analysis to the determination of movement in psychotherapy interviews. With Rogers, however, this method has involved careful training of the judges to pick up nuances often overlooked in the usual methods of content analysis.<sup>4</sup>

One of the best reviews of the problems and values in content analysis may be found in a report of the Montecello Work Conference on

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<sup>1</sup>F. Auld, Jr. and E. J. Murray, "Content-Analysis Studies of Psychotherapy," Psychological Bulletin, LIII (1955), 377-395.

<sup>2</sup>Robert Lindner, "The Content Analysis of the Rorschach Protocol," Abt and Bellak (eds.), Projective Psychology (New York: Grove Press, 1950), pp. 77-78.

<sup>3</sup>Ralph K. White, "Value Analysis: A Quantitative Method for Describing Qualitative Data," Social Psychology, Soc. for Psychol. Study of Social Issues Bulletin, XIX (May, 1944), 351-358.

<sup>4</sup>Carl Rogers and Rosalind Dymond (eds.), Psychotherapy and Personality Change (Chicago: University of Chicago Press, 1954); Rogers, On Becoming a Person (Boston: Houghton Mifflin Co., 1961), Chapter 12, pp. 243-270.

Content Analysis of 1955.<sup>1</sup> One of the main issues at this conference was the question of the "representational" versus the "instrumental" approach. The term, "representational," refers to acceptance of the face validity of verbal assertions, whereas "instrumental" stresses the meaning in view of context and circumstances. Most psychological researchers at the conference, according to Pool, favored the representational approach, accepting the genuineness of the patient's surface assertions. H. D. Lasswell and some of his associates have emphasized a "manifest content" approach, which considers the usual or most frequent meaning of the words in question.<sup>2</sup> This is good for reliability but may be questionable, to some extent, as to validity.

Alexander George of Rand Corporation pointed out at the conference that the qualitative approach is better at the hypothesis-formation stage and puts greater stress on validity, while the quantitative approach emphasizes reliability more.<sup>3</sup> Needless to say, there must be some kind of compromise between these two important emphases.

In the present study, the greater emphasis was placed upon reliability. Validity in terms of absolute accuracy is not so important in a correlation study as the reliability of the judges in seeing the same

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<sup>1</sup>Ithiel de Sola Pool (ed.), Trends in Content Analysis (Urbana: University of Illinois Press, 1959), p. 3.

<sup>2</sup>Roger Brown, Words and Things (Glencoe, Ill.: Free Press, 1958), p. 347.

<sup>3</sup>Alexander George, "Quantitative and Qualitative Approaches to Content Analysis," in Pool, op. cit., pp. 7-32, 192-193, 215.

things in the data with relative consistency. Naturally, however, a substantial degree of validity also was assumed.

The first method developed for analyzing the Short Story Picture Test protocols was an overall clinical impression by three judges, who would score according to inferred meanings and context. It soon became clear that little reliability was possible on this basis, because of the numerous subjective factors. To increase both validity and reliability, the scoring guide used in the present study was developed, and each category was weighted from "one" to "four." A second method was applied later, which seemed to have some greater validity, namely, averaging the scores rather than using the raw scores themselves. However, when the writer and another psychological clinician rated the protocols according to their clinical judgment, their ratings corresponded each with the other's ratings and with a simple word, phrase, and idea-unit count, while the more complicated methods did not yield results which seemed as clinically sound.

The disillusionment with more complex forms of analysis mentioned above supports the conclusion of Pool, who writes that

frequency is only one of a variety of devices by which feeling is expressed. But the experience of more than one analyst who has tried its refinements in measuring intensity has been that nothing much is added by other measures than the frequency one. That would suggest that at least in a large class of forms of verbal expression much of the total variance in intensity is accounted for by the one component, frequency.<sup>1</sup>

Naturally, many difficult problems arose. As Summer Reiss points out, meaning is not fully contained in words, and the intended

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<sup>1</sup>Pool, op. cit., p. 194.

meaning may have to be grasped almost in spite of the words used at times.<sup>1</sup> In expressions of emotions we have to deal also with a variety of defense mechanisms, such as reaction formation and the use of negatives for denial purposes. In spite of all this, however, the three judges chosen felt that greater validity and reliability were achieved by following closely the Judges' Scoring Guide,<sup>2</sup> scoring a variety of typewritten protocols and comparing results together, and developing and observing a statement of principles,<sup>3</sup> which were arbitrary to some extent, but in most cases were founded upon some important consideration.

Another problem was the question of what unit would be counted. It was decided to follow the general consensus of the Montecello Work Conference on Content Analysis mentioned above, namely, that the basic unit is not the single word but the "unit of meaning." The single word may be a unit of meaning, but often the unit is a phrase or sentence. Therefore, the units to be counted were to be words first, then phrases, and finally sentences. To minimize subjectivity and increase reliability, judges were instructed not to consider context beyond the meaning of the single sentence. Another method employed to avoid bias was giving instructions to the judges to read all disapproval sections throughout all of the protocols first, and then return to read the guilt and fate sections afterward, not referring back to the other portions. This

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<sup>1</sup>Summer Reiss, Language and Psychology (New York: Philosophical Library, 1959), pp. 263-265.

<sup>2</sup>See Appendix J, p. 247.

<sup>3</sup>See Appendix I, p. 243.

was done in order to avoid contamination between the two variables of "disapproval" and "guilt."

Roger Brown points out that "it sometimes happens that much training is necessary to bring a new judge into that state of grace where he can reliably categorize."<sup>1</sup> The writer and the two other psychotherapists who served as judges studied the Judges' Guide and statement of principles carefully together and practiced scoring sample pilot study protocols before rating the thirty-five protocols of the reliability group. Of the two additional judges, one was a Doctor of Philosophy in the psychology of religion and the other was engaged in graduate study toward a doctorate in clinical psychology. Both were practicing psychotherapists.

Test of reliability.--The inter-rater reliability question asks whether the test and the means of measuring responses can be employed with equal or nearly equal results by different researchers. The scoring technique must be sufficiently objective so that it can be applied in relatively the same manner by any trained person. The reliability of the Short Story Picture Test, and the scoring methods employed with it, were tested by applying the Spearman rank correlation coefficient to the scored results of the three judges. The three primary scores of the test were TOTAL DISAPPROVAL (the sum of the averages of mother, father, church, and God disapproval); TOTAL GUILT (the sum of the averages of mother, father, church, and God guilt); and PUNITIVE FATE. Reliability correlations on these three variables ranged from .40 to .83, all of these beyond the .01 level of significance. It should be noted that the

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<sup>1</sup>Brown, op. cit., p. 347.

inter-rater reliability test involved 35 of the 66 protocols in the sample, selected at random from the LaVerne College and California Polytechnic College samples only. The Fullerton Junior College sample was not yet obtained when the inter-rater reliability tests were run. Only the scores of the writer (Judge 1) were employed in the final study.

Table 2 gives all of the Spearman coefficients of correlation between judges. Two of the coefficients on sub-total variables were too low to be considered meaningful correlations and in addition did not reach the acceptable level of significance, .05. These, however, did not involve the writer, who judged all protocols for the study itself. Correlations on two sub-totals, guilt re: parents, and guilt re: religion, were the writer's lowest: .28 and .30. These were, however, significant at the .05 level. The lower correlations in the guilt sub-totals point up the greater ambiguity in expressions of guilt than in expressions of disapproval. For example, it is often impossible to distinguish between direct, healthy anger and hostility which functions as a cover-up of guilt feelings. As the test is refined, more definitive means for scoring expressions of guilt will need to be developed to increase inter-rater reliability on these particular variables. This deficiency of the present study did not prove to be a serious handicap, however, because all of the important correlations and associations involved variables on which there was substantial inter-rater reliability.

In assessing the meaning of the inter-rater reliability coefficients obtained in this study, Allport's warnings about the impossibility of exactness in measuring important personality configurations are pertinent. He points out that excellent reliabilities can be

TABLE 2  
SPEARMAN COEFFICIENTS OF CORRELATION BETWEEN  
JUDGES ON THE SHORT STORY PICTURE TEST

Categories	Judges 1-2	Judges 1-3	Judges 2-3
Totals			
Disapproval	0.83 <sup>a</sup>	0.72 <sup>a</sup>	0.62 <sup>a</sup>
Guilt	.40 <sup>a</sup>	.44 <sup>a</sup>	.43 <sup>a</sup>
Punitive Fate	.68 <sup>a</sup>	.49 <sup>a</sup>	.56 <sup>a</sup>
Sub-Totals			
Parent - disapproval	.77 <sup>a</sup>	.64 <sup>a</sup>	.62 <sup>a</sup>
Religious- disapproval	.60 <sup>a</sup>	.76 <sup>a</sup>	.54 <sup>a</sup>
Guilt re: parents	.46 <sup>a</sup>	.28 <sup>b</sup>	.13 <sup>d</sup>
Guilt re: religion	0.30 <sup>b</sup>	0.31 <sup>b</sup>	0.22 <sup>c</sup>

Spearman rank correlation coefficient formula:

$$r_s = \frac{\sum x^2 + \sum y^2 - \sum d^2}{2\sqrt{\sum x^2 \sum y^2}}$$

<sup>a</sup> Probability less than .01

<sup>b</sup> Probability less than .05

<sup>c</sup> Probability greater than .10

<sup>d</sup> Probability greater than .20



obtained in correlating the records of observers counting the physical contacts of children on a playground. But "judgments concerning the nature of these contacts" (teasing, bullying, affection, et cetera) are "considerably less reliable." Yet "physical contact means nothing psychologically."<sup>1</sup>

#### Operational Definitions as the Basis for Scoring

The Short Story Picture Test was designed to evoke perceptions of disapproval and feelings of guilt in relation to parents, church, God, and fate. DISAPPROVAL, as used in the study and as scored by the judges, means "a condemnatory attitude, ranging from milder disapproval to extreme rejection, perceived by the subject from parents, church, and God." GUILT, as defined in the study, refers to "self-condemnation because of the sense of having committed a crime deserving of punishment, in relation to parents, church, or God." PUNITIVE FATE means "the perception of impersonal fate as threatening a future of deserved hardship, trouble, and misfortune." The Judges' Scoring Guides spell out these definitions operationally.<sup>2</sup> The focal point, as portrayed in the pictures, was John's normal adolescent need to transfer his affectional needs and expressions from his parents to the opposite sex.

The perceptions or attitudes selected to be scored and the methods of scoring were as follows:

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<sup>1</sup>Allport, Personality, p. 457.

<sup>2</sup>Infra., p. 247.

	<u>Perception</u>	<u>Picture</u>	<u>Scoring</u>
m-f-d	mother-father-disapproval	1	raw score
MD	mother-disapproval	2	raw score
FD	father-disapproval	3	raw score
CD	church-disapproval	4A	raw score
GD	God-disapproval	4B	raw score
PD	total parent-disapproval	1,2,3	mean of the three parent scores
RD	religious-disapproval	4A,4B	mean of the church and God scores
TD	total disapproval (parents, church, and God)	1,2,3,4A,4B	PD + RD
G-mf	guilt re: mother and father	1	raw score
G-M	guilt re: mother	2	raw score
G-F	guilt re: father	3	raw score
G-C	guilt re: church	4A	raw score
G-G	guilt re: God	4B	raw score
G-P	guilt re: parents	1,2,3	mean of the three parent scores
G-R	guilt re: religion	4A,4B	mean of the church and God scores
TG	total guilt	1,2,3,4A,4B	G-P + G-R
PF	punitive fate	5	raw score

The above breakdown explains the method of arriving at the figures used for correlation. The other scores employed for correlation purposes were taken from the Gustafson Scale, namely:

- ChB Childhood Belief Index (mean of the scores).  
RLI Religious Liberalism Index (mean of the scores).  
IMI Liberal Movement Index (difference between the  
above means).

Finally, all scores were ranked for application of the Spearman rank correlation coefficient.

## CHAPTER IV

### RESULTS

#### The Selection of Statistical Measures

After the administration of the tests and the collection of the pertinent information, as described in Chapter III, numerical values were assigned to the attributes under consideration. The next question was whether there were significant relationships or differences between certain of these attributes and, furthermore, whether these relationships or differences were real or might have occurred by chance.

In the behavioral sciences, where strict experimentation in a laboratory setting is impossible, statistical measures are the only means available for determining significant relationships and differences with some degree of scientific precision.

Since the sample in this study could not be assumed to be drawn from a normally-distributed population, nonparametric statistics were the most appropriate for our purposes. Furthermore, parametric tests, as Siegel points out, are not to be used with ranked ordinal data, because when scores are not truly numerical, and scores in the behavioral sciences rarely are, parametric techniques introduce distortions.<sup>1</sup>

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<sup>1</sup>Sydney Siegel, Nonparametric Statistics (New York: McGraw-Hill Book Company, 1956), pp. 2-3.

The newer "distribution-free" or nonparametric statistical techniques permit generalizations to be made without the same qualifications as those required by parametric tests. Nonparametric measures, therefore, were obviously the appropriate ones in this study.

Since the hypotheses required measures which could determine correlations or associations between attributes, it appeared that the Spearman rank correlation coefficient and the chi square median test were the most suitable for our purpose.

#### The Spearman Rank Correlation Coefficient

This research study employed the Spearman rank correlation coefficient for both of the main purposes of a correlation coefficient:<sup>1</sup>

1. Testing association of personality variables and the like.
2. Testing the reliability of the judges' ratings of protocols.

As already mentioned, nonparametric statistics were the choice because it was unwarranted to assume a normally-distributed population, precisely numerical scores, or other assumptions of parametric statistics. The obtained data, however, could be ranked and the pairs of ranks submitted to a statistical process to determine presence or absence of correlation. Correlation measures the degree of relationship between two variables. A positive correlation indicates a consistent change in the same direction--for example, height and weight in growing children. A negative correlation indicates a

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<sup>1</sup>Ibid., p. 195.

consistent change in opposite directions--for example, economic status and fertility. (Researchers have discovered that as economic status rises fertility decreases and vice versa.) According to Garrett, "A positive correlation indicates that large amounts of the one variable tend to accompany large amounts of the other . . . a zero correlation indicates no consistent relationship."<sup>1</sup> A correlation means that a line connecting rising or falling scores on one variable can be used in varying degrees to predict the rise and fall of scores on another variable. For instance, researchers have found that a child's score in home frustration can be used to predict his score in classroom aggression at school, because there is a positive correlation between these two variables.

This statistical measure was well suited to testing the hypotheses of this study. First, it offered a means for testing whether three judges, working independently on the basis of a standardized scoring guide, could produce scores that correlated with the scores of each of the other judges. If so, we could conclude that the scoring guide has consistency and reliability. Second, it offered a means for determining whether such variables as perception of God as disapproving and perception of parents as disapproving have some kind of consistent relationship with each other, increasing or decreasing together in some approximate way. Finally, a score obtained by application of the Spearman correlation coefficient may be submitted to a t-test of

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<sup>1</sup>Henry E. Garrett, Statistics in Psychology and Education (4th ed.; New York: Longmans Green and Co., 1953), p. 125.

significance, which enables us to say whether the degree of association indicated by the coefficient is likely to exist in the general population and not merely by coincidence in the sample. It answers the question, how many times out of a hundred or a thousand we could have obtained a particular correlation coefficient simply by chance.

#### The Chi Square Median Test

There are two limitations of the correlation coefficient which make the chi square median test a good supplementary or even substitute test. One consideration is that the Spearman coefficient and all correlation coefficients measure linear correlation. If there is a curvilinear correlation or a more approximate association of variables, the correlation coefficient does not indicate its presence.

Gordon Allport considers chi square a better measure of relationship than the coefficient of correlation, because chi square is not a measure of the degree of association (which is often too refined a matter to be useful) but a measure of the probability that an association is or is not significant.<sup>1</sup> That is, chi square deals with broader areas of behavior. There may not be a consistent degree of association between two variables, but at the same time there may be some kind of significant relationship between them which chi square would indicate and the correlation coefficient would not.

#### Limitations of Statistics

Allport points out two dangers and limitations of statistical

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<sup>1</sup>Allport, Personality, p. 317.

methods. He reminds us of the paradox that "the more exact methods of research generally yield the least information."<sup>1</sup> He also points out that "test scores are at best coarse approximations, and should not be given over-precise interpretation, nor elaborated unduly through statistics."<sup>2</sup>

Perhaps the most serious error in interpreting the meaning of statistically significant results is the natural human inclination to jump from a clearly-demonstrated correlation or association between two variables to the conclusion that there is a causal relationship. There may, for example, be a definite association or correlation between driving skill and IQ without any implication of a causal relationship. We must always take into account that the two variables in question may be caused by a third factor or, more likely, by several factors. With this recognition of the limitations of statistics, the results of the present study may be more clearly understood and more cautiously interpreted.

The Power-Efficiency of the Spearman Rank Correlation Coefficient and the Chi Square Median Test

The Spearman coefficient has about a ninety-one per cent efficiency in comparison with the Pearson  $r$ , the most powerful parametric correlation coefficient. This means that "if a correlation between  $x$  and  $y$  exists in the population, with one hundred cases and the same assumptions,  $r_s$  will reveal that correlation at the same

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<sup>1</sup>Ibid., p. 457.

<sup>2</sup>Ibid., p. 449.



level of significance which the Pearson  $r$  attains with ninety-one cases."<sup>1</sup>

Since there is usually no clear alternative to the chi square test when it is used, the exact power of the test usually cannot be computed.<sup>2</sup>

### Hypotheses Tested by the Spearman Rank Correlation Coefficient

#### I. Hypotheses Concerning Disapproval and Guilt

Hypothesis One: Total disapproval is positively correlated with total guilt.

This hypothesis states that the total of parental and religious disapproval (parents, church, and God) is positively correlated with the total of parental and religious guilt (guilt felt in relation to parents, church, and God), as measured by the Short Story Picture Test. The disapproval total, as scored in this test, represents the sum of the averages of parent-disapproval and religious-disapproval. The guilt total is the sum of the averages of guilt in relation to parents and guilt in relation to church and God.

Significance-level requirement.--It was decided in advance that a significance level of .05 would be required for the acceptance of all hypotheses in this and succeeding sections of the chapter.

Result.--The result of application of the Spearman correlation coefficient formula was an  $r_s$  of .30. Since the outcome had been

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<sup>1</sup>Siegel, op. cit., p. 213.

<sup>2</sup>Ibid., p. 179.

predicted, a one-tailed probability test was employed which, with a  $t$  of 2.54 and 64 degrees of freedom, yielded a probability of less than .01. This means that we would be likely to get a correlation as large as .30 less than once in one hundred times purely by chance.<sup>1</sup>

Conclusion.--Our conclusion is to reject the null hypothesis of no correlation and conclude that there is a positive correlation between total disapproval and total guilt.

Hypothesis Two: Parent-disapproval is positively correlated with total guilt.

According to this hypothesis parent-disapproval (both-parents plus mother-disapproval and father-disapproval) is positively correlated with total guilt (the sum of the averages of parental and religious guilt, including church and God).

Result.--A Spearman  $r_s$  of .19 was obtained, which with a  $t$  of 1.26, 64 degrees of freedom, and a one-tailed test, would give a probability greater than .10, meaning that there would be more than ten chances in one hundred that this kind of correlation could have occurred by chance.

Conclusion.--We accept the null hypothesis and conclude that there is no significant correlation between parent-disapproval and total guilt.

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<sup>1</sup> See Figure 1, *infra.*, p. 105, for a graphic presentation of the statistical results from the application of the Spearman correlation coefficient to the first sixteen hypotheses.

	MOTHER DISAPPROVAL	FATHER DISAPPROVAL	PARENT DISAPPROVAL	CHURCH DISAPPROVAL	GOD DISAPPROVAL	TOTAL DISAPPROVAL	TOTAL GUILT
MOTHER DISAPPROVAL							
FATHER DISAPPROVAL							
PARENT DISAPPROVAL							
CHURCH DISAPPROVAL							
GOD DISAPPROVAL							
TOTAL DISAPPROVAL							
GUILT - MOTHER							
GUILT - FATHER							
GUILT - PARENTS							
GUILT - GOD							
TOTAL GUILT							
PUNITIVE FATE							
CHILDHOOD BELIEF INDEX							
RELIGIOUS LIBERALISM INDEX							
LIBERAL MOVEMENT INDEX							

## CHART OF SPEARMAN CORRELATION COEFFICIENTS

$$\text{FORMULA: } r_s = \frac{\sum x^2 + \sum y^2 - \sum d^2}{2\sqrt{\sum x^2 \sum y^2}}$$

(CORRECTED FOR TIES)

<sup>A</sup> = P < .01

<sup>B</sup> = P < .05

O = NO SIGNIFICANT CORRELATION  
r<sub>s</sub> BELOW .03 OR P > .10

FIGURE 1.

Hypothesis Three: Parent-disapproval is positively correlated with God-disapproval.

The hypothesis states that the average of the three parent-disapproval scores (both-parents plus mother alone and father alone) is positively correlated with the God-disapproval score. This is a prediction that as perception of parents as disapproving increases or decreases, perception of God as disapproving also increases or decreases, although not necessarily at the same rate.

Result.--The Spearman correlation coefficient was .29, the  $t$  was 2.44, and with 64 degrees of freedom, employing a one-tailed test, the probability was less than .01.

Conclusion.--The null hypothesis is rejected, and we conclude that there is a positive correlation between parent-disapproval and God-disapproval.

Hypothesis Four: There is a positive correlation between parent-disapproval and church-disapproval.

According to this hypothesis, the perception of parents as disapproving, or more specifically, the average of parent-disapproval scores (both-parents plus mother alone and father alone) is positively correlated with perception of the church as disapproving.

Result.--The result of application of the Spearman correlation coefficient in this instance was an  $r_s$  of .40;  $t$  was 3.53, which, with 64 degrees of freedom in a one-tailed test, gives a probability of less than .0005. This means that the probability of such a correlation occurring strictly by chance is less than five times in ten thousand.

Conclusion.--We reject the null hypothesis and conclude that there is a positive correlation between parent-disapproval and church-disapproval.

Hypothesis Five: Parent-disapproval is positively correlated with guilt in relation to God.

This hypothesis proposes that the perception of parents as disapproving bears a positive correlation relationship with feelings of guilt in relation to God. As in the previous hypothesis, parent-disapproval refers to the average of the three parent-disapproval scores (both-parents plus mother alone and father alone).

Result. A slight negative correlation of  $-.02$  was obtained. This was so close to zero that it was considered irrelevant to compute the  $t$  or the probability.

Conclusion.--The  $r_s$  was so near zero that we can safely conclude that there is no correlation.

Hypothesis Six: Mother-disapproval is positively correlated with God-disapproval.

This hypothesis states that the perception of mother as disapproving is positively correlated with the perception of God as disapproving.

Result.--A Spearman  $r_s$  of  $.33$  was obtained. The  $t$  was  $2.81$ . The degrees of freedom were  $64$ . The probability, with a one-tailed test, was less than  $.005$ . Such a probability indicates that we would be likely to obtain a correlation of this nature by chance less than five times in one thousand.

Conclusion.--Rejecting the null hypothesis, we conclude there is a positive correlation between perception of mother as disapproving and perception of God as disapproving.

Hypothesis Seven: Father-disapproval is positively correlated with God-disapproval.

This means that the perception of father as disapproving is positively correlated with the perception of God as disapproving, or as the one increases the other also will increase, and as the one decreases the other will also decrease, although not necessarily at the same rate.

Result.--The Spearman correlation coefficient yielded an  $r_s$  of .28. A  $t$  of 2.29 was obtained, which with 64 degrees of freedom in a one-tailed test yielded a probability of less than .025. In other words, there would be less than two-and-one-half times in a hundred that such a correlation could have been achieved by chance.

Conclusion.--We reject the null hypothesis and conclude that there is a real and positive correlation between father-disapproval and God-disapproval.

Hypothesis Eight: Mother-disapproval is positively correlated with church-disapproval.

According to this hypothesis, the perception of mother as disapproving is positively correlated with the perception of the church as disapproving.

Result.--The Spearman correlation coefficient yielded an  $r_s$  of .38. With a  $t$  of 3.32 and 64 degrees of freedom, we obtained a

probability of less than .005. That is, such a correlation would be likely to occur purely by chance less than five times in one thousand.

Conclusion.--The  $r_s$  of .38 represents a real correlation in view of the extremely small likelihood of achieving such a correlation purely by chance.

## II. Punitive Fate

Hypothesis One: Total disapproval is positively correlated with punitive fate.

According to this hypothesis, the total of the disapproval scores or rather the sum of the averages of parent-disapproval and religious-disapproval (mother, father, church, and God) is positively correlated with the perception of fate as punitive (the anticipation of trouble, hardship, and misfortune ahead).

Result.--A Spearman  $r_s$  of .47 was obtained. The  $t$  test yielded a  $t$  of 4.24, which with 64 degrees of freedom in a one-tailed test gives a probability of less than .0005. This means that there would be less than five times in ten thousand that such an  $r_s$  might occur purely by chance.

Conclusion.--The null hypothesis is rejected, with the conclusion that there is a real and substantial correlation between total disapproval and punitive fate.

Hypothesis Two: Parent-disapproval is positively correlated with punitive fate.

The hypothesis states that the perception of parents as disapproving (the average of the three parent disapproval scores

including both-parents plus mother alone and father alone) is positively correlated with the perception of fate as punitive (anticipation of trouble, hardship, and misfortune ahead).

Result.--In testing this hypothesis, a Spearman coefficient of .40 was obtained. The  $t$  test yielded a  $t$  of 3.45. With 64 degrees of freedom in a one-tailed test, the probability is less than .005. Thus, one might expect to obtain a correlation coefficient of .40 less than five times in a thousand purely by chance.

Conclusion.--The null hypothesis is rejected, and the conclusion is that there is a positive correlation between parent-disapproval and punitive fate.

Hypothesis Three: There is a positive correlation between total guilt and punitive fate.

This hypothesis states that the total of the feelings of guilt in relation to parents, church, and God (the sum of the averages of parental and religious guilt) is positively correlated with punitive fate (anticipation of trouble, hardship, and misfortune ahead).

Result.--The application of the Spearman correlation coefficient formula resulted in an  $r_s$  of .29, the  $t$  test yielded a  $t$  of 2.38, and with 64 degrees of freedom in a one-tailed test, the probability was less than .025. This means that these results would be likely to be obtained purely by chance less than two and one-half times out of one hundred.

Conclusion.--We reject the null hypothesis and accept total guilt as positively correlated with punitive fate by an  $r_s$  of .29.



### III. Disapproval and Conservatism-Liberalism

#### Hypothesis One: Parent-disapproval is positively correlated with the Religious Liberalism Index.

According to this hypothesis, perception of parents as disapproving, as indicated by the average of the three parent-disapproval scores (both-parents plus mother alone and father alone), is positively correlated with the degree of liberalism in religious belief, as measured by the Gustafson Scale of Religious Belief.

Result.--A Spearman correlation coefficient of .15 was obtained. The  $t$  test resulted in a  $t$  of 1.20 which with 64 degrees of freedom in a one-tailed test results in a probability of greater than .10. Therefore, the obtained correlation could occur sheerly by chance in more than ten out of one hundred instances.

Conclusion.--We accept the null hypothesis of no correlation between parent-disapproval and religious liberalism.

#### Hypothesis Two: There is a positive correlation between parent-disapproval and the Liberal Movement Index.

The hypothesis states that the perception of parents as disapproving (as indicated by the average of the three parent-disapproval scores) is positively correlated with the Liberal Movement Index devised from the Gustafson Scale of Religious Belief.

Result.--A .01 correlation was obtained, which was considered too small to warrant application of the  $t$  test.

Conclusion.--An  $r_s$  of .01 constitutes almost the equivalent of a zero correlation. The hypothesis is rejected.

Hypothesis Three: Church-disapproval is positively correlated with the Liberal Movement Index.

This means, according to the hypothesis, that the perception of church as disapproving is positively correlated with the difference between childhood belief and present belief, or the amount of change in a liberal direction. So few in the sample of this study had moved from childhood to adulthood in a conservative direction that it was decided to ignore this conservative movement and treat it as a zero. That is to say, virtually all of the movement from childhood beliefs to adult beliefs were in a liberal direction.

Result.--A Spearman  $r_s$  of .02 was obtained. Since this represents virtually a zero correlation, the t test of significance was not applied.

Conclusion.--There is no positive correlation between church-disapproval and the Liberal Movement Index.

Hypothesis Four: God-disapproval is positively correlated with the Religious Liberalism Index.

This means that the perception of God as disapproving is positively correlated with doctrinal liberalism in religion.

Result.--Application of the Spearman coefficient formula gave an  $r_s$  of .11. The t test yielded a t of .88, which with 64 degrees of freedom in a one-tailed test gives a probability of greater than .10. This means that the obtained correlation could occur by chance in more than ten out of one hundred instances.

Conclusion.--Since the probability figure failed to meet the predetermined standards, the null hypothesis is accepted and we

conclude that there is no correlation between God-disapproval and the Religious Liberalism Index.

Hypothesis Five: There is a positive correlation between God-disapproval and the Liberal Movement Index.

This hypothesis predicts that the perception of God as disapproving is positively correlated with the amount of movement from childhood belief to adult belief in the liberal direction, as measured by the Gustafson Scale.

Result.--The Spearman coefficient was .10 and the  $t$  was .77. With 64 degrees of freedom in a one-tailed test the probability was greater than .10. That is to say, this  $r_s$  might be obtained sheerly by chance in more than ten out of one hundred instances.

Conclusion.--The null hypothesis is accepted, and we conclude that there is no correlation between God-disapproval and the Liberal Movement Index.

Hypotheses Tested by the Median Test

In the following two sections, the chi square median test has been employed, first making liberal-conservative comparisons, and then comparing men and women on selected variables.

In view of the difference between measures of linear correlation and chi square tests of association, it seemed advisable to apply the median test in addition to the correlation coefficient in comparisons of liberals and conservatives and men and women. It was believed that this would serve to determine whether there might be differences in the more liberal and the more conservative subjects not revealed by

the coefficient of correlation. The chi square test is a much more approximate and less powerful measure of relationship between variables, as indicated by Allport,<sup>1</sup> but it has the advantage of being sensitive to some associations and relationships which the correlation coefficient does not pick up. The Spearman coefficient, for example, is a powerful measure to determine linear correlations, but it is insensitive to curvilinear correlations, where there may be high correlation at the extremes but very low correlation at the midpoints.

One technical problem, and its solution, in applying the median test should be mentioned. The range of scores was narrow on the Short Story Picture Test, so that an unusual number of ties appeared on most variables. In arriving at a division point in the median test, ties may be handled in any one of three ways: (1) They may be discarded, (2) they may be dropped below the median, or (3) they may be distributed in random fashion into above-the-median or below-the-median groups by reference to a table of random numbers. The latter procedure was considered the soundest one in this instance, because dropping the ties would mean losing a great many scores, and, similarly, dropping a great many scores below the median, when two variables have an unusually large number of ties, inflates one cell of the contingency table and thereby distorts the chi square figure.

The results of the application of the median test to the more liberal and the more conservative subjects follow in the next section, after which comparisons of men and women by the same test are reported.

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<sup>1</sup>Allport, Personality, p. 449.

IV. Comparisons of More Conservative and More Liberal Subjects in Disapproval and Guilt

Hypothesis One: The more conservative subjects feel significantly more total guilt than the more liberal subjects.

According to this hypothesis, there are significantly more conservatives than liberals above the median in total guilt (guilt feelings in relation to parents, church, and God, or the sum of the averages of parent and religious guilt).

Result.--The result of the application of the chi square median test was a chi square of .08, which with one degree of freedom gives a probability of greater than .35. This means that the obtained frequencies might occur by chance more than thirty-five times in one hundred.

Conclusion.--The null hypothesis is accepted, and the conclusion is that there are no more conservatives than liberals above the median in total guilt as indicated in Table 3.

TABLE 3

COMPARISONS OF MORE LIBERAL AND MORE CONSERVATIVE SUBJECTS  
(GUSTAFSON SCALE) ON TOTAL GUILT (SHORT STORY TEST)  
BY APPLICATION OF THE MEDIAN TEST

Total Guilt	<u>Religious Liberalism Index</u>		Totals
	<u>Above Median</u> (More Liberal)	<u>Below Median</u> (More Conservative)	
Above median	17	17	34
Below median	17	15	32
Totals	34	32	66
Median	RLI <u>1.95</u>	TG <u>4.67</u>	
Chi square = .08	df = 1	P > .35	$\chi^2 = \sum \frac{(f_o - f_e)^2}{f_e}$

Hypothesis Two: The more liberal subjects show significantly more movement in a liberal direction from childhood belief to current belief than the more conservative subjects.

Technically, this means that there are more liberals than conservatives who are above the median on the Liberal Movement Index (amount of change from childhood belief to current belief).

Result.--A chi square of 6.066 was obtained. With one degree of freedom in a one-tailed test, the probability was less than .001. This means that this kind of an association would be likely to occur by chance less than once in one thousand times.

Conclusion.--The null hypothesis is rejected, and it is concluded that there are significantly more liberals than conservatives above the median in amount of liberal movement from childhood to current belief, as shown in Table 4.

TABLE 4

COMPARISON OF MORE LIBERAL AND MORE CONSERVATIVE SUBJECTS  
(GUSTAFSON SCALE) ON LIBERAL MOVEMENT INDEX  
(GUSTAFSON SCALE) BY APPLICATION OF THE MEDIAN TEST

Liberal Movement Index	<u>Religious Liberalism Index</u>		Totals
	<u>Above Median</u> (More Liberal)	<u>Below Median</u> (More Conservative)	
Above median	22	11	33
Below median	12	21	33
Totals	34	32	66
Median	RLI <u>1.95</u>	IMI <u>.78</u>	
Chi square = 6.066	df = 1	P < .001	

Hypothesis Three: The more liberal subjects perceive significantly more parent-disapproval than the more conservative subjects.

Stated in another way, there are more liberals than conservatives above the median in parent-disapproval (average of the three parent scores).

Result.--The obtained chi square for this association was 7.293. In a one-tailed test with one degree of freedom the probability was less than .005. Thus, this kind of association is likely to occur less than five times out of one thousand by chance.

Conclusion.--We reject the null hypothesis of no association and conclude that there is a real association between being above the median in parent-disapproval and being above the median on the Religious Liberalism Index, as shown in Table 5.

TABLE 5

COMPARISON OF MORE LIBERAL AND MORE CONSERVATIVE SUBJECTS  
(GUSTAFSON SCALE) ON PARENT DISAPPROVAL (SHORT STORY TEST)  
BY APPLICATION OF THE MEDIAN TEST

Parent Disapproval	<u>Religious Liberalism Index</u>		Totals
	<u>Above Median</u> (More Liberal)	<u>Below Median</u> (More Conservative)	
Above median	23	11	34
Below median	11	21	32
Totals	34	32	66
Median	RLI <u>1.95</u>	RD <u>5.72</u>	
Chi square = 7.29	df = 1	P < .005	

Hypothesis Four: The more liberal subjects perceive significantly more God-disapproval than the more conservative subjects.

Stated another way, the hypothesis indicates that there are significantly more liberals than conservatives above the median on the God-disapproval score.

Result.--The application of the chi square test produced a figure of 8.68. For a one-tailed test with one degree of freedom, this yielded a probability of less than .005. This means that such an association is likely to occur by chance less than five in one thousand times.

Conclusion.--It is our conclusion to reject the null hypothesis of no association and conclude that there are more liberals than conservatives above the median in God-disapproval, as shown in Table 6.

TABLE 6

COMPARISON OF MORE LIBERAL AND MORE CONSERVATIVE SUBJECTS  
(GUSTAFSON SCALE) ON GOD DISAPPROVAL (SHORT STORY TEST)  
BY APPLICATION OF THE MEDIAN TEST

God Disapproval	<u>Religious Liberalism Index</u>		Totals
	<u>Above Median</u> (More Liberal)	<u>Below Median</u> (More Conservative)	
Above median	24	11	35
Below median	10	21	31
Totals	34	32	66
Median	RLI <u>1.95</u>	GD <u>3.70</u>	
Chi square = 8.68	df = 1	P < .005	



V. Comparisons of Men and Women in Disapproval, Guilt and Conservatism-Liberalism

Hypothesis One: There is no evidence of a significant difference between men and women in total guilt experienced.

According to this hypothesis, men and women do not differ in any significant way in the total amount of guilt felt.

Result.--A chi square of .54 was obtained, which with a two-tailed test and one degree of freedom yielded a probability greater than .30. This means that such an observed association might occur thirty times in one hundred strictly by chance.

Conclusion.--Our conclusion is to accept the predicted null hypothesis and conclude that there is no evidence of a significant difference between men and women in total guilt experienced, as shown in Table 7.

TABLE 7

COMPARISON OF SHORT STORY TEST SCORES OF MEN AND WOMEN  
ON TOTAL GUILT (PARENTAL AND RELIGIOUS)  
BY APPLICATION OF THE MEDIAN TEST

Total Guilt	Male	Female	Totals
Above median	18	15	33
Below median	15	18	33
Totals	33	33	66
Median 4.67			
Chi square = .54	df = 1	P > .30	

Hypothesis Two: There is no evidence of a significant difference between men and women in religious conservatism or liberalism.

According to this hypothesis, men and women are not significantly different in degree of conservatism or liberalism as measured on the Religious-Liberalism Index.

Result.--A chi square of 1.52 was obtained, which with a two-tailed test and one degree of freedom yielded a probability of greater than .20. The kind of association that occurred, therefore, could have happened more than twenty times out of one hundred by chance alone.

Conclusion.--We accept the predicted null hypothesis of no association and conclude that there is no evidence for a significant difference between men and women in respect to the degree of their current liberalism or conservatism of religious belief, as shown in Table 8.

TABLE 8

COMPARISON OF MEN AND WOMEN ON THE RELIGIOUS LIBERALISM INDEX  
(GUSTAFSON SCALE) BY APPLICATION OF THE MEDIAN TEST

Religious Liberalism Index	Male	Female	Totals
Above median	19	14	33
Below median	14	19	33
Totals	33	33	66
Median      1.95			
Chi square = 1.52	df = 1	P > .20	

Hypothesis Three: There is no evidence of a significant difference between men and women in liberalism or conservatism in childhood belief.

Childhood belief here is measured on the Childhood Belief Index. The hypothesis states that men and women do not differ in childhood conservatism-liberalism.

Result.--The chi square obtained from the median test was .06. In a two-tailed test, with one degree of freedom, this yielded a probability of greater than .80. In other words, this kind of an observed association could happen eighty times in one hundred strictly by chance.

Conclusion.--Our conclusion is to accept the predicted null hypothesis and conclude that there is no evidence of a significant difference between men and women in liberalism or conservatism of childhood belief, as shown in Table 9.

TABLE 9

COMPARISON OF MEN AND WOMEN ON THE CHILDHOOD BELIEF INDEX  
(GUSTAFSON SCALE) BY APPLICATION OF THE MEDIAN TEST

Childhood Belief Index	Male	Female	Totals
Above median	16	17	33
Below median	17	16	33
Totals	33	33	66
Median 1.00			
Chi square = .06	df = 1	P > .80	

Hypothesis Four: There is no evidence of a significant difference between men and women in perception of parents as disapproving.

This is a prediction that the two sexes tend to react about the same in perception of parent-disapproval.

Result.--The result of application of the median test was an obtained chi square of .06. With one degree of freedom in a two-tailed test we obtained a probability greater than .80. This means that we might obtain such observed frequencies more than eighty times out of one hundred strictly by chance.

Conclusion.--The predicted null hypothesis must be accepted, and we conclude that there is no evidence for a significant difference in men and women in perception of parent-disapproval, as shown in Table 10.

TABLE 10

COMPARISON OF SHORT STORY TEST SCORES OF MEN AND WOMEN ON  
PARENT DISAPPROVAL BY APPLICATION OF THE MEDIAN TEST

Parent Disapproval	Male	Female	Totals
Above median	18	17	35
Below median	15	16	31
Totals	33	33	66
Median	5.72		
Chi square = .06	df = 1	- P > .80	

Hypothesis Five: There is no evidence of a significant difference between men and women in respect to God-disapproval.

This means that men and women do not differ to any important degree in their perceptions of God as disapproving.

Result.--The application of the median test resulted in a chi square of 1.08. With one degree of freedom in a two-tailed test, this resulted in a probability of greater than .30. This means that this observed association could occur at least thirty times in one hundred strictly by chance.

Conclusion.--The predicted null hypothesis must be accepted, and we conclude that there is no evidence of a significant difference between men and women in their perceptions of God as disapproving, as shown in Table 11.

TABLE 11

COMPARISON OF SHORT STORY TEST SCORES OF MEN AND WOMEN ON  
GOD DISAPPROVAL BY APPLICATION OF THE MEDIAN TEST

God Disapproval	Male	Female	Totals
Above median	18	14	32
Below median	15	19	34
Totals	33	33	66
Median	3.70		
Chi square = 1.03	df = 1	P > .30	

Hypothesis Six: There is no evidence of a significant difference between men and women in movement from childhood belief in a liberal direction.

This means that men and women do not differ significantly in the amount of conservative to liberal movement from childhood belief to current belief, as measured by the Liberal Movement Index.

Result.--A chi square of 7.48 was obtained, which in a two-tailed test with one degree of freedom yielded a probability of less than .01.

Conclusion.--The predicted null hypothesis was rejected, and we conclude that there is a significant difference between men and women in movement from childhood belief to current belief in a liberal direction. More specifically, the frequencies indicate that there are significantly more men than women scoring above the median on the Liberal Movement Index, as shown in Table 12.

TABLE 12

COMPARISON OF MEN AND WOMEN ON THE LIBERAL MOVEMENT INDEX  
(GUSTAFSON SCALE) BY APPLICATION OF THE MEDIAN TEST

Liberal Movement Index	Male	Female	Totals
Above median	21	10	31
Below median	12	23	35
Totals	33	33	66
Median .78			
Chi square = 7.48	df = 1	P < .01	

### Principles for Interpretation of the Correlations

Before summarizing the results of this study, it is desirable to interpret the meaning of the correlations obtained. The interpretation will follow two principles. First, it is recognized that "the coefficient of correlation," as Cohen points out, "implies nothing about causation. To assign causation," Cohen adds, "we must know the subject matter."<sup>1</sup> Second, we will follow Garrett, who writes:

In summary, a correlation coefficient is always to be judged with reference to the circumstances under which it was obtained. There is no such thing as the correlation between mechanical aptitude and abstract intelligence, for instance, but only a correlation between certain tests of mechanical aptitude and abstract intelligence given to certain groups under definite conditions. Correlation coefficients are always to be thought of as relative and never as absolute indices of relationship.<sup>2</sup>

Garrett goes on to say that, in general, correlations in the .20's and .30's are considered low, those in the .40's through the .70's are considered substantial, and correlations ranging from .70 to 1.00 are considered high to very high. However, a correlation of .30 may be important with some variables, and .35 to .55 may be the average for some variables, whereas for other variables a coefficient of .85 to .95 may be required to be considered high.<sup>3</sup>

In view of the elusiveness of the variables in this study (disapproval and guilt, which involve feelings about self, parents, and God) and the extreme difficulty of accurate scoring, we assume

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<sup>1</sup>Cohen, op. cit., pp. 153-154.

<sup>2</sup>Garrett, op. cit., p. 174.

<sup>3</sup>Ibid., p. 173.

that our obtained significant correlations are conservative, and that since they all range from nearly .30 through .47, they are to be considered important.

Vernon goes so far as to suggest that high reliabilities may even be regarded as indicative of a poor method, for high reliabilities are ordinarily secured only for data so elementary as to be of no significance for the understanding of personality.<sup>1</sup>

To put the correlation coefficients obtained in this study in a broader perspective, it may be useful to consider the meaning given to the correlation coefficient in other studies involving relatively intangible psychological variables. Carl Rogers,<sup>2</sup> Aron Siegman,<sup>3</sup> and Marshall Hodge,<sup>4</sup> respectively, report .30, .35 and .26 positive correlations as meaningful.

It will be noted that any possible "halo" effect<sup>5</sup> would tend to raise a correlation falsely. However, in two of the important correlations, there could not have been any halo effect. The .30 correlation of total disapproval and total guilt and the more

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<sup>1</sup>Allport, Personality, p. 457.

<sup>2</sup>Carl Rogers, On Becoming a Person (Boston: Houghton Mifflin Co., 1961), p. 240.

<sup>3</sup>Siegman, "An Empirical Investigation," loc. cit.

<sup>4</sup>Marshall Hodge, "Vocational Satisfaction of Ministers: An Introductory Experimental Study of Younger Presbyterian Ministers" (unpublished Ph.D. dissertation, University of Southern California, Los Angeles, 1960, p. 233).

<sup>5</sup>A "halo" effect is a subjective carry-over from one variable to another. In this study, an example of the halo effect would be the influence, for either subject or judge, of mother's disapproval on the perception or scoring of the church's disapproval. The halo effect itself, however, may be an instance of projection.



substantial .47 correlation of total disapproval and punitive fate are the cases in point. No carry-over from one to the other in a given protocol was possible, since all disapproval scoring was done first, followed by all guilt and fate scoring.

### Other Empirical Results

There are two kinds of empirical results of this study which were not amenable to statistical tests. The content of the protocols offered a wealth of empirical data full of insights into the inmost feelings and conflicts of the adolescent facing a critical question. Although it is not possible to do justice to this material within the limitations of this study, samples of the content of the protocols will be presented in Chapter V. Other pertinent facts may be found in the compilation of data from the Information Form in Appendix A<sup>1</sup> and in the graphs which appear in Chapter V.

### Summary of Results

#### Hypotheses Tested by the Spearman Correlation Coefficient

##### I. Disapproval and Guilt

Hypothesis One: It was found that the more persons feel disapproved of by parents, church, and God, the more total guilt they tend to feel in relation to parents, church, and God. The hypothesis was confirmed by a positive correlation of .30, significant beyond the .01 level.

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<sup>1</sup>Infra., p. 201.

Hypothesis Two: The more persons feel disapproved of by parents, the more they tend to feel guilty in relation to parents, church, and God. This hypothesis was rejected because the correlation was small (.19) and the probability was greater than .10.

Hypothesis Three: The more persons feel disapproved of by parents, the more they tend to feel disapproved of by God. Confirmed by a positive correlation of .29, significant beyond the .01 level.

Hypothesis Four: The more persons feel disapproved of by parents, the more they tend to feel disapproved of by the church. Confirmed by a positive correlation of .40, significant beyond the .0005 level.

Hypothesis Five: The more persons feel disapproved of by parents, the more they tend to feel guilt in relation to God. Rejected because of a near-zero correlation coefficient, -.02.

Hypothesis Six: The more disapproval persons feel from mother, the more disapproval they tend to feel from God. Confirmed by positive correlation of .33, significant beyond the .005 level.

Hypothesis Seven: The more persons perceive father as disapproving the more they tend to see God as disapproving. Confirmed by a positive correlation of .28, significant beyond the .025 level.

Hypothesis Eight: The more disapproval persons feel from mother, the more they tend to feel disapproved of by the church. Confirmed by a positive correlation of .38, significant beyond the .005 level.

## II. Punitive Fate

Hypothesis One: The more persons perceive parents, church, and God as disapproving, the more they tend to see fate as punitive (thus anticipating deserved misfortune). Confirmed by a positive correlation of .47, significant beyond the .0005 level.

Hypothesis Two: The more persons perceive parents as disapproving, the more they tend to perceive fate as punitive. Confirmed by a positive correlation of .40, significant beyond the .005 level.

Hypothesis Three: The more persons feel guilty in relation to parents, church, and God, the more they tend to feel that fate is punitive. Confirmed by a positive correlation of .29, significant beyond the .025 level.

### III. Conservatism-Liberalism

Hypothesis One: The more disapproval perceived from parents, the more liberal persons are likely to be in their current religious beliefs. Rejected because of a small correlation coefficient (.15) and a probability greater than .10.

Hypothesis Two: The more disapproval perceived from parents, the greater the movement from childhood belief in a liberal direction. Rejected because of a near-zero correlation coefficient (.01).

Hypothesis Three: The more disapproval perceived from the church, the greater the movement in a liberal direction from childhood belief to current belief. Rejected because of a near-zero correlation coefficient (.02).

Hypothesis Four: The more persons feel disapproved by God, the more liberal in current religious belief they are likely to be. Rejected because the coefficient was small (.11) and the significance level fell below .10.

Hypothesis Five: The more persons perceive God as disapproving, the more they are likely to have moved in a liberal direction from childhood belief to current religious belief. Rejected because of a small correlation coefficient (.10) and a probability greater than .10.

#### Hypotheses Tested by the Chi Square Median Test

### IV. Comparisons of Conservative and Liberal Subjects in Disapproval and Guilt

Hypothesis One: The more conservative subjects feel significantly more total guilt (in relation to parents, church, and God) than the more liberal subjects. Rejected because of a significance level below .35.

Hypothesis Two: The more liberal subjects show significantly more movement in the liberal direction from childhood belief to current belief than the more conservative subjects. Confirmed beyond the .001 significance level.

Hypothesis Three: The more liberal subjects perceive significantly more parent disapproval than the more conservative subjects. Confirmed beyond the .005 level.

Hypothesis Four: The more liberal subjects perceive significantly more God disapproval than the more conservative subjects. Confirmed beyond the .005 level.

V. Comparisons of Men and Women in Disapproval, Guilt, and Conservatism-Liberalism

Hypothesis One: There is no evidence of a significant difference between male and female in total guilt experienced. The predicted null hypothesis was accepted, because of a significance level below .30.

Hypothesis Two: There is no evidence of a significant difference between men and women in respect to religious conservatism or liberalism. The null hypothesis was accepted, although the chi square was approaching significance (.20).

Hypothesis Three: There is no evidence of a significant difference between men and women in regard to degree of liberalism or conservatism of childhood belief. The null hypothesis was accepted, with a significance level of .80.

Hypothesis Four: There is no evidence of a significant difference between men and women in perception of parents as disapproving. The predicted null hypothesis was accepted, with a significance level of .80.

Hypothesis Five: There is no evidence of a significant difference between men and women in respect to perception of God as disapproving. The null hypothesis was accepted, with a significance level of .30.

Hypothesis Six: There is no evidence of a significant difference between men and women in regard to the amount of movement in the liberal direction from childhood to current belief. This hypothesis was rejected. Men tend to move more in a liberal direction from their childhood beliefs than women. This is significant beyond the .01 level.

## CHAPTER V

### OTHER EMPIRICAL FINDINGS

In addition to the statistical results of this study, the general Information Form yielded many relevant facts. These appear in the tables of Appendix A.<sup>1</sup> In this chapter, some of the more important facts derived from the Information Form are presented in illustrative graphs.

The content of the protocols was also a valuable source of information and insight. In order for the reader to get the "feel" of the study, one complete protocol is presented below, followed by instances of acceptance gleaned from the various responses to the Short Story Picture Test.

#### Protocol X

##### Picture #1: John Making Love

##### What each parent feels

Mother: How could her son associate with a tramp, after all of the bringing up he's had.

Father: He feels that he has been too lenient with his son, and that he hasn't any sense of right and wrong.

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<sup>1</sup>Infra., p. 201.

What each parent says

Mom: John, dear, we'd like a word with you.

Dad: Take this young lady home and come back here immediately.

What each parent does

Mom: Cries.

Dad: Is embarrassed.

What John feels

How embarrassing; what will my girl think of me.

What John says

Mom, Dad, I know what you must think but it's not like that. We're in love.

What John does

He takes his girl friend home and returns home.

Outcome

John leaves home to go to work and try to finish school because his folks won't give him any independence.

Picture #2: John and MotherWhat mother feels

A sense of not fulfilling the needs of John in making him secure and happy.

What mother says

John, is it our fault? Aren't you happy here?

What mother does

Acts real sweet, gives him cookies and coffee.

What John feels

He feels like a chump because he wants some independence and he loves his folks, but he needs more.

What John says

Mom, I'm not trying to hurt you, I'm happy and in love with \_\_\_\_\_. We want to get married someday. Try to understand.

What John does

He kisses his mother and leaves to go somewhere.

Outcome

His mother cries, then tries to forget the incident by getting busy.

Picture #3: John and FatherWhat father feels

Stern, and thinks John has been impudent by his attitude toward the whole matter.

What father says

You don't seem to be concerned with the severity of the matter.

What father does

Stares hard at John's face.

What John feels

He is angry because he didn't do anything as big as he builds it up to be.

What John says

Damn it, Dad, I didn't rape her. We're in love and we're going to get married.

What John does

He stomps out and slams the front door.

Outcome

Father becomes very angry, and he is upset, too.

Picture #4A: John and the Church

What are the church's feelings about John, after the lovemaking incident?

That his act was morally wrong.

What the church says

He must realize that he sinned and he must punish himself.

What the church does

Nothing.

John's resulting feelings

He has had so many people telling him what he did was evil, and now they're killing his love.

What John says

He knows that it's morally wrong, but he can't help feeling that it was right because they were in love.

What John does

He tortures himself trying to decide whether it was right or wrong, in his mind and morally.

Outcome in terms of John's relationship to the church

He feels guilty and he can't determine in his mind yet that it was wrong.

Picture #4B: John and God

How does God feel toward John after the incident of lovemaking?

God forgives John.

What God expects of John

John to repent.

John's resulting feelings

Feeling of cleanliness.



What John does

He apologizes to God for sinning and asks for strength to be strong to avoid temptation till he deserves it.

Outcome in terms of John's relationship with God

John went home and apologized to his folks for how he acted and asked them to forgive him. He didn't come home to live because he had to find a way for himself.

Picture #5: John and FateWhich path will fate lead him to take?

He will try to do what's right.

What will the path be like along the way?

It will be difficult; in fact, he goes down the other for awhile.

Where does the path lead?

It leads to hard work, an honest living, and a fairly happy life.

Analysis

1. The real feeling-reaction of the parents is presented in the first words of the protocol--John has broken a standard, and the parents immediately take responsibility and blame themselves. "All the bringing up" really means "where did we fail?" as indicated by the question mother raises when she and John are alone, "John, is it our fault? Aren't you happy here?" Father immediately pinpoints the trouble as his having been too lenient and not stern enough to impress John with a sense of right and wrong.

2. Partly in reaction to their own feelings of self-blame, mother gives what appears throughout the protocols as perhaps a

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typical feminine reaction: she cries; and father gives a typical masculine reaction: he gets angry.

3. John's reaction is embarrassment and defensiveness about being accused. The outcome is that he leaves home because he perceives this situation as a threat to his independence.

4. In the later conversation with mother, mother appears hurt that John is not completely satisfied with her alone and makes a seductive appeal with cookies.

5. Here John clearly feels the conflict between his care about his mother and his desire not to hurt her, and yet his need to become independent and to establish his own love relationship with another woman.

6. Mother does not understand, in spite of John's appeal, but cries, and then busies herself to forget the hurt.

7. John's conflict of loyalties is expressed in his actions--first kissing his mother, and then leaving.

8. Father is stern, accuses John of impudence and attempts to stare him down. Very possibly on moral and religious grounds, father has unwittingly set about to crush John's growing manhood and his feelings of self-assertiveness and desire.

9. John reacts again with defensive anger, claiming he did not do anything big enough to warrant such a reaction. He and father part in anger. The clear, unconscious meaning is that John is attempting to grow up, and father is attempting to crush him back into childhood dependency.

10. In summary, it appears that both parents are threatened by

the emergence of a rival, namely, the girl, whom mother calls a "tramp," and John, whom father accuses of being "impudent." This sort of power struggle among jealous rivals is frequently cloaked with moral and religious authority. Thus, in the struggle to become a man, or in the case of Mary, to become a woman, the adolescent may find the weight of both parental and religious authority aligned against him.

11. Indeed, the church, as John perceives it, has a clear message for him: what he has done was "morally wrong"; he has "sinned" and "he must punish himself."

12. Once again, John's inner struggle becomes evident. The pressure of many voices telling him that what he has done was evil is beginning to shake him badly. His interpretation of the meaning is that parents, church, and society are murdering or "killing" his love. The impact of it all is that it is wrong to love. For doing so, one must punish himself. John's conflict of feeling between what he innately senses is good and right and what the surrounding chorus of voices tells him is "morally wrong" is clearly stated when he says, "He knows that it is morally wrong, but he can't help feeling that it was right because they were in love." The heart of the inner "storm and stress" of adolescence now comes to its climax as John "tortures himself, trying to decide whether it was right or wrong in his mind and morally. He feels guilty, and he can't determine in his mind yet that it was wrong." This vivid picture of John's inner struggle throws much light on the nature of conscience and the meaning of guilt.

13. Beyond parents, society, and church, however, there is God. Does God understand John's struggle of soul? It is God against whom

John cannot stand, who tips the scales. God "forgives" John, but the meaning of this forgiveness is that John must "repent" in order to feel clean, and must apologize to God for sinning and ask for strength to avoid temptation. Here John adds a most interesting phrase, "till he deserves it." The implication is that he is somehow not worthy of love or "temptation" (the two are equated here) and he will have to wait for temptation, or love, until he deserves it.

14. John goes home, apologizes, and asks for forgiveness. Tacitly, he is admitting now the wrongness of what he has done and yielding to pressures which are clearly alien to his real self.

15. Fortunately, John has enough inner strength to continue seeking independence, even though his need for love has been beaten down.

16. What will his fate be? He will "try to do what is right." He indicates here that he will defiantly pursue some of his deeper needs, although under a heavy burden of guilt which imposes self-punishment and misfortune. In spite of the pressures, his needs lead him down "the other path" for awhile.

17. The impression is that as an alternative to the love that has been blocked, John's path now "leads to hard work, an honest living, and a fairly happy life."

18. John is now prepared to go through life with an unresolved conflict buried deep within him, clearly filled with frustration and resentment, guilt about his desires, his impudence, the hurt he has brought to his mother, and the sin he has committed against God and the church. As if this guilt were not enough, possibly another guilt,

that of being untrue to his own inner needs and sense of rightness, haunts him deep within. John now turns, like his mother, to busying himself in hard work (possibly building skyscrapers or climbing to the top as an organization man) to forget the hurt of losing love and warmth in human relationships.

19. As to the church, John may take one of several courses. He may, like the John or Mary of one protocol, feel that having been forgiven, he is more "indebted to God," and must attend church more regularly and pray for guidance and forgiveness. Or he may go the way of another John or Mary and become "atheist or agnostic in order to rationalize future behavior." Or like another John or Mary he may "begin to pay more attention to the intellect or personality of girls" and "go into the church and participate in the activities with his heart in it more." He may carry that curious mixture of indebtedness and bitterness so often found as an attitude toward both church and God in modern Christianity.

#### Acceptance as Expressed in the Protocols

By way of contrast to this picture of adolescent frustration and conflict in relation to parents, church, God, and fate, which may lead either John or Mary to inner if not outer rebellion, instances of acceptance and understanding in the protocols have a different ring. For example,

Father says: Do you want to tell me about it, son? He listens to John and believes what his son has to say. John feels better about the whole situation because his father understood so well. He tells his father how he felt toward the girl, saying that a few kisses didn't mean anything

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earthshaking. He continues to talk to his father about his other problems dealing with the opposite sex. John feels much better after he has had the understanding of an adult.

Another protocol describes a different kind of reaction from mother which has positive meaning:

The mother shows insight into the situation as something of value.

Some of the protocols picture the church as understanding, although this appears to apply primarily to the minister or counselor of the youth group more than to the congregation as a whole. For example, in one instance, the subject pictures the minister visiting him and being kind and understanding. Although the congregation scolds, the subject feels that "the minister talks sense." In some instances, God also is pictured as understanding and accepting of the person rather than critical, scolding, condemnatory, or "forgiving-on-condition-of-repentance." One instance of the perception of God as understanding follows:

God feels that this is a natural thing which has occurred and expects John to understand what he has done as being right.

In another instance of acceptance by God, John sees God as saying,

I gave them the faculties and desires to do what they did, and they did it.

The above instances of understanding and acceptance of John or Mary's yearning to grow into manhood or womanhood sharpen the meaning of the instances to the contrary, such as we quoted in the protocol above. They also give evidence of the fact that the Short Story Picture Test was ambiguous enough to evoke positive reactions of

acceptance as well as negative reactions of disapproval and guilt. We have not analyzed the more positive responses, because our study takes the problem of fixation or block in adolescent development, which has become so prominent a problem in our society, as its point of focus.

### Graphs

In addition to the statistical results presented in the previous chapter and the individual protocols just discussed, the means of the scores offer a third source of information. A series of graphs were prepared to illustrate these data and facilitate comparisons. These graphs follow, along with a discussion of their significance.

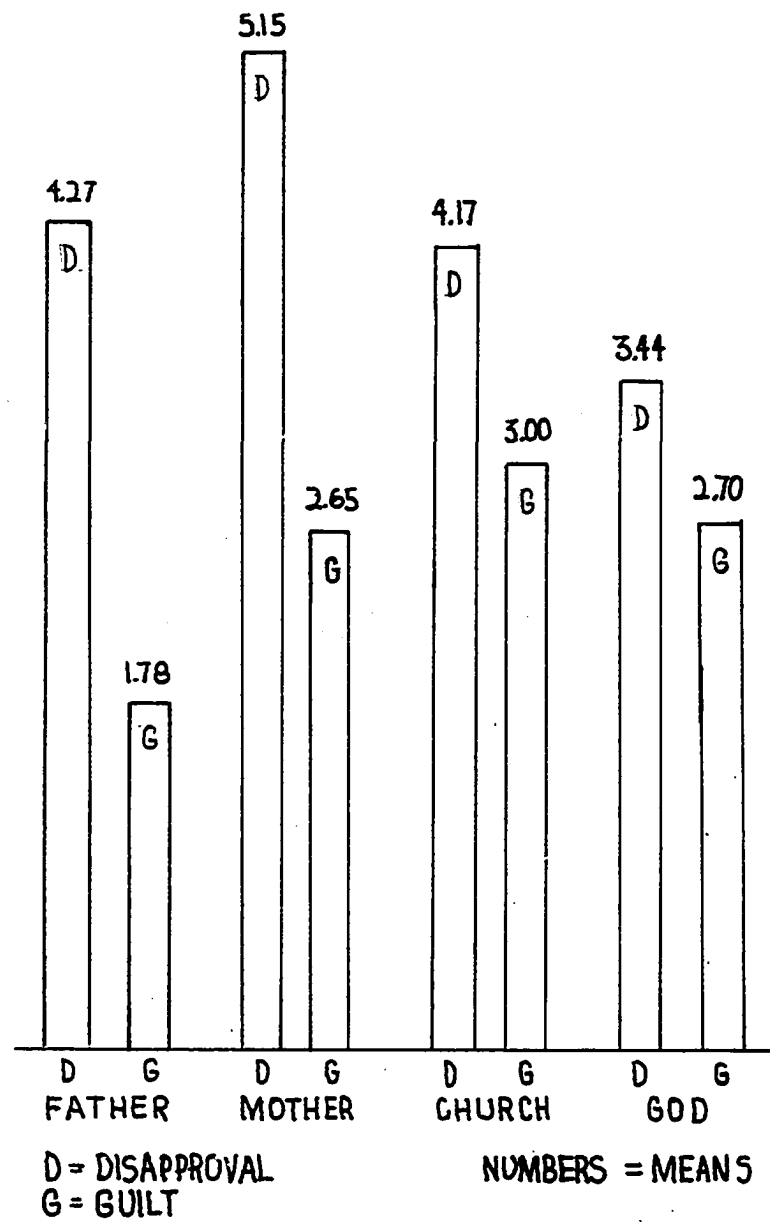
### General: Disapproval and Guilt

#### Figure 2: Disapproval and Guilt

Figure 2 brings a pattern into focus, suggesting a relationship between mother and church on the one hand and between father and God on the other hand. It also suggests a greater disapproval-guilt influence from the mother-church alliance than from the father-God alliance.

As evidence for the above, it will be noted that more disapproval and guilt are experienced in relation to mother than to father. Similarly, somewhat more disapproval and guilt are experienced in relation to the church than to God.

More disapproval is perceived from parents than from religion but somewhat more guilt is felt from the church and God than from parents.



COMPARATIVE DISAPPROVAL AND GUILT  
PERCEPTIONS IN RELATION TO  
PARENTS, CHURCH AND GOD

FIGURE 2



It will be recalled that the figures on the graph represent the means of the totals. They have not been tested for significance of difference and therefore could represent only a chance difference. They must be interpreted cautiously and must be understood as indicating only possible trends. Their chief value may lie in being suggestive of other hypotheses for future testing.

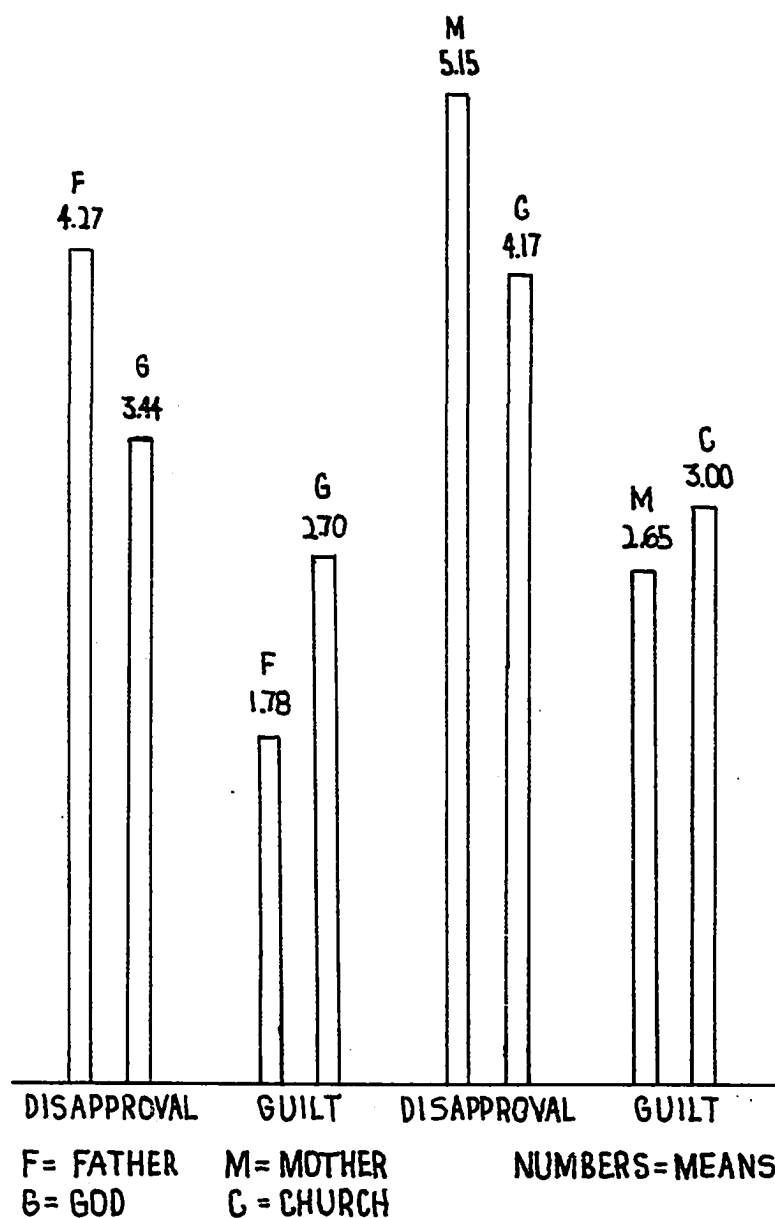
#### Figure 3: Father-God and Mother-Church

The main impression we get from Figure 3 is that father-disapproval is greater than God-disapproval, but God-guilt is greater than father-guilt. The same relationship exists between mother and church. This suggests the possibility that religious symbols have greater guilt-producing power than parental figures alone. The graph we just discussed suggested the same possibility.

#### Comparisons of Male and Female in Disapproval and Guilt

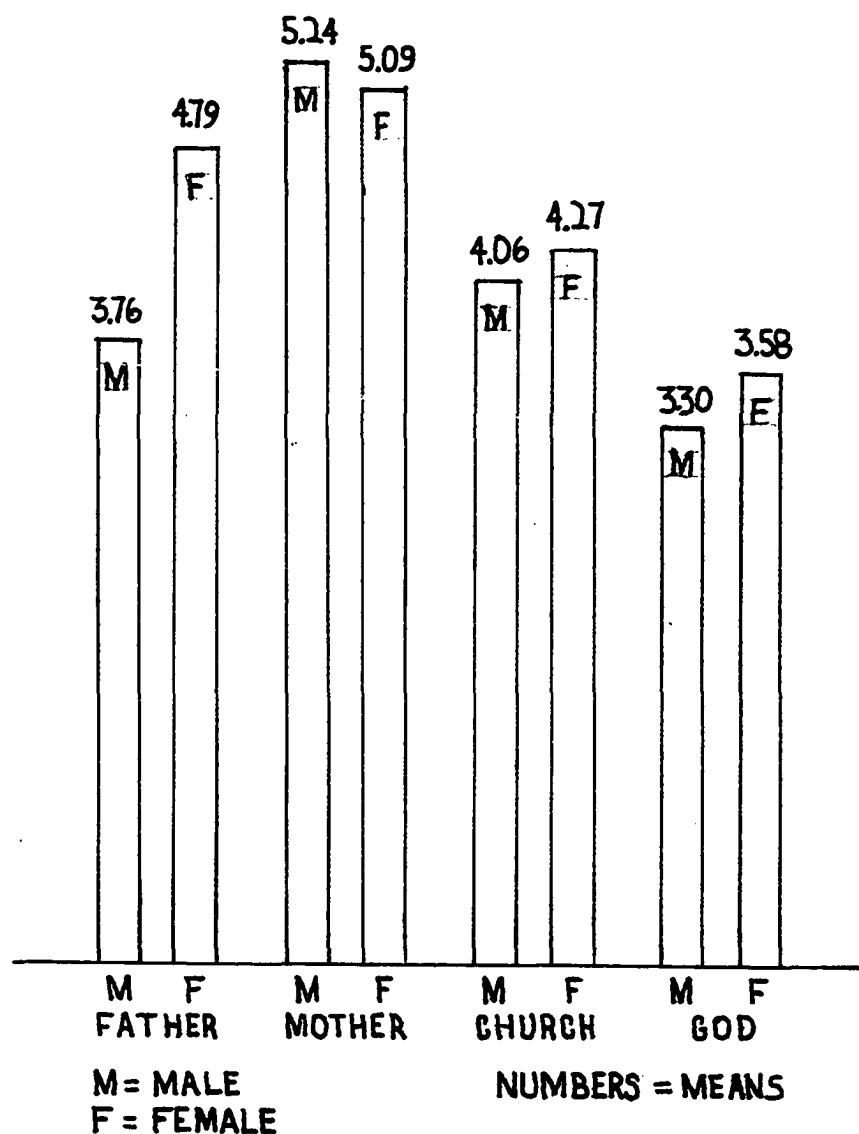
#### Figure 4: Disapproval

The maximum disapproval for both men and women is perceived from mother, and the minimum from God. The only apparent difference between men and women in disapproval perceptions appears to be that the women perceive more disapproval from father than the men do. It will be recalled that the median test indicated no evidence of difference between men and women taken together in perception of parents as disapproving. Nevertheless, the graph may still indicate a slight trend in the direction of women feeling more disapproval from father.



RELATIONSHIP OF FATHER TO GOD AND MOTHER TO CHURCH  
IN COMPARATIVE DEGREES OF DISAPPROVAL AND GUILT

FIGURE 3



COMPARISONS OF MALE AND FEMALE  
IN PARENTAL AND RELIGIOUS  
DISAPPROVAL PERCEPTIONS

FIGURE 4.

### Figure 5: Guilt

The primary impression from the figures portrayed graphically in Figure 5 is that women appear to feel somewhat more guilt in relation to the church than men do, while men tend to feel more guilt in relation to mother than women do. Guilt experienced in relation to father and God appears to be about equal for both sexes.

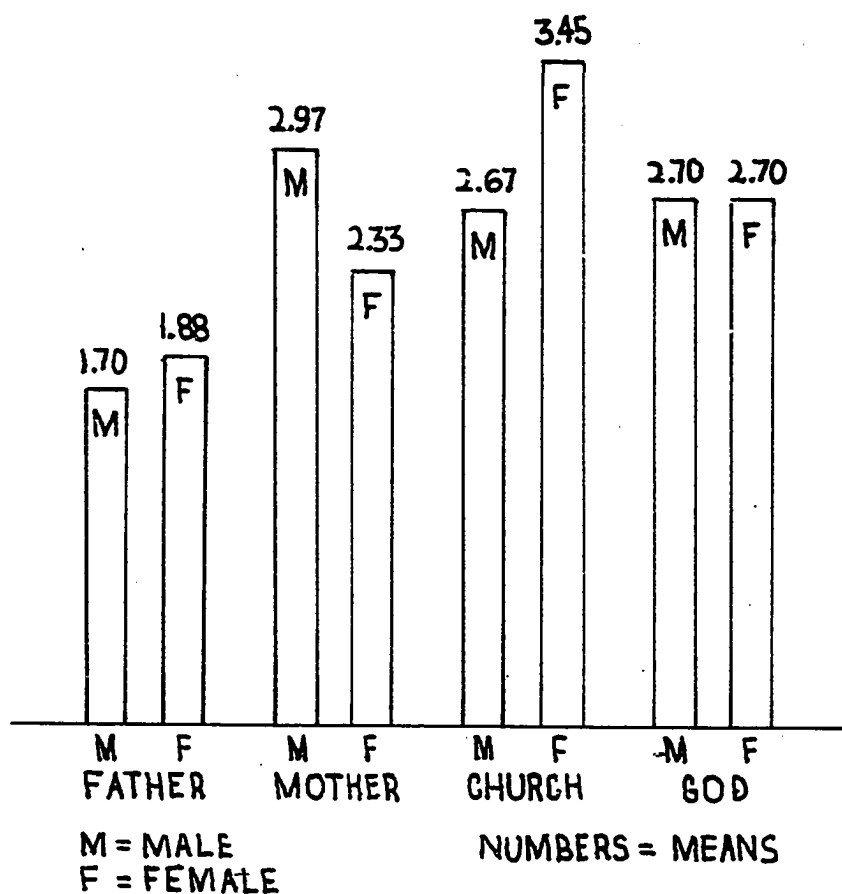
### Figure 6: Religious Conservatism-Liberalism

Men and women tend to be approximately equal in conservatism-liberalism of childhood belief. However, men appear to have moved more in a liberal direction since childhood and are more liberal in present belief.

The findings portrayed in the graph correspond with the results of the median test, which indicated that men have moved more in a liberal direction since childhood than women. It also shows a greater degree of liberalism for men than women, which, as we saw in the median test of this hypothesis, was a trend approaching but falling slightly short of significance.

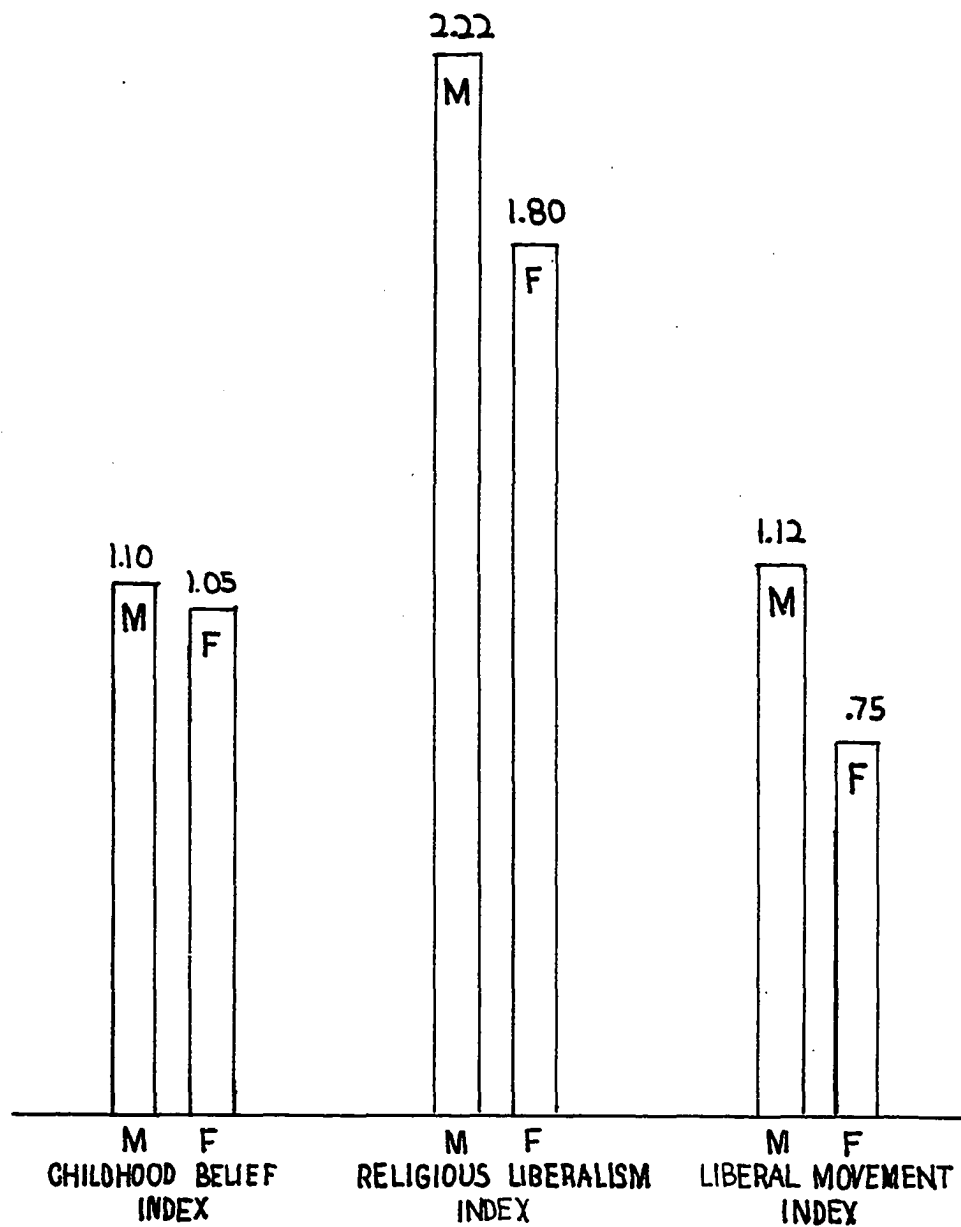
We may raise the question, why have the men moved more in a liberal direction than the women? Our other findings do not appear to answer this question. One possibility is that women tend to feel somewhat more guilt in general and to perceive somewhat more disapproval in general than men do. Whether the effect of this is to tie them closer to family and religion would be an interesting question for a research hypothesis.

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COMPARISONS OF MALE AND FEMALE  
IN GUILT FEELINGS CONCERNING  
PARENTS, CHURCH AND GOD

FIGURE 5



M = MALE

F = FEMALE

NUMBERS=MEANS: SCALE OF RELIGIOUS BELIEF SCORES

## COMPARISONS OF MALE AND FEMALE IN RELIGIOUS LIBERALISM

FIGURE . 6

Comparisons of Liberals and Conservatives  
in Disapproval and Guilt

Figure 7: Disapproval

Liberals and conservatives appear to be about equal in father-disapproval, but liberals tend to perceive slightly more mother-disapproval and considerably more disapproval from church and God.

It seems clear that the liberals of this sample have more of a feeling of disapproval on the whole than conservatives do, especially religious disapproval. The median tests confirm this impression in regard to parent-disapproval and God-disapproval.

Figure 8: Guilt

The graph indicates no apparent difference between liberals and conservatives in guilt feelings. The conservatives may have a slight edge on church-guilt and the liberals on God-guilt, but this difference could easily be due to chance.

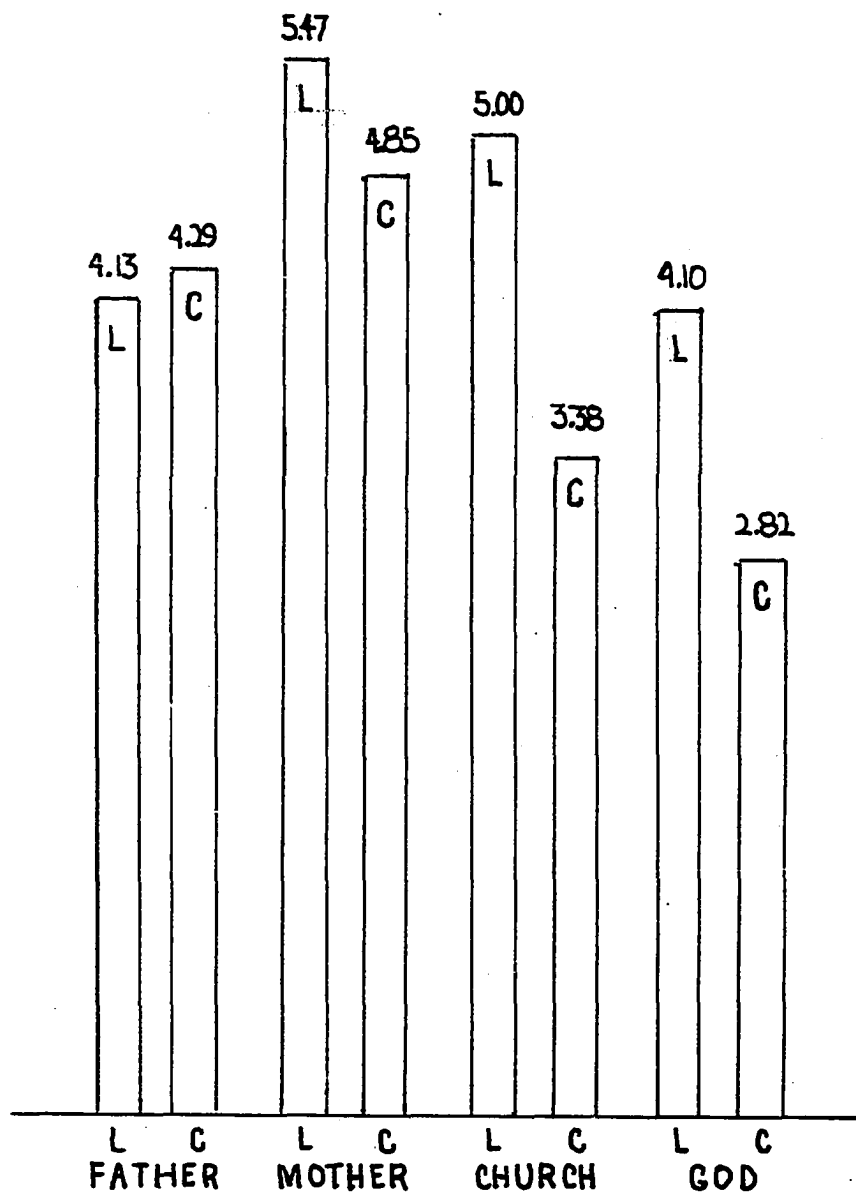
Comparisons of Protestants and Catholics in Religious Interest,  
Beliefs, and Socio-Economic Background

Figure 9: Comparisons in Religious Interest

The overall impression from this graph is that first- and second-year college students do not have a high degree of religious interest. More Catholics than Protestants indicate "high" interest, however--31% as compared with 15%.

Figure 10: Comparisons in Self-Designated Religious Ideology

Almost one-half of both groups, Protestant and Catholic,

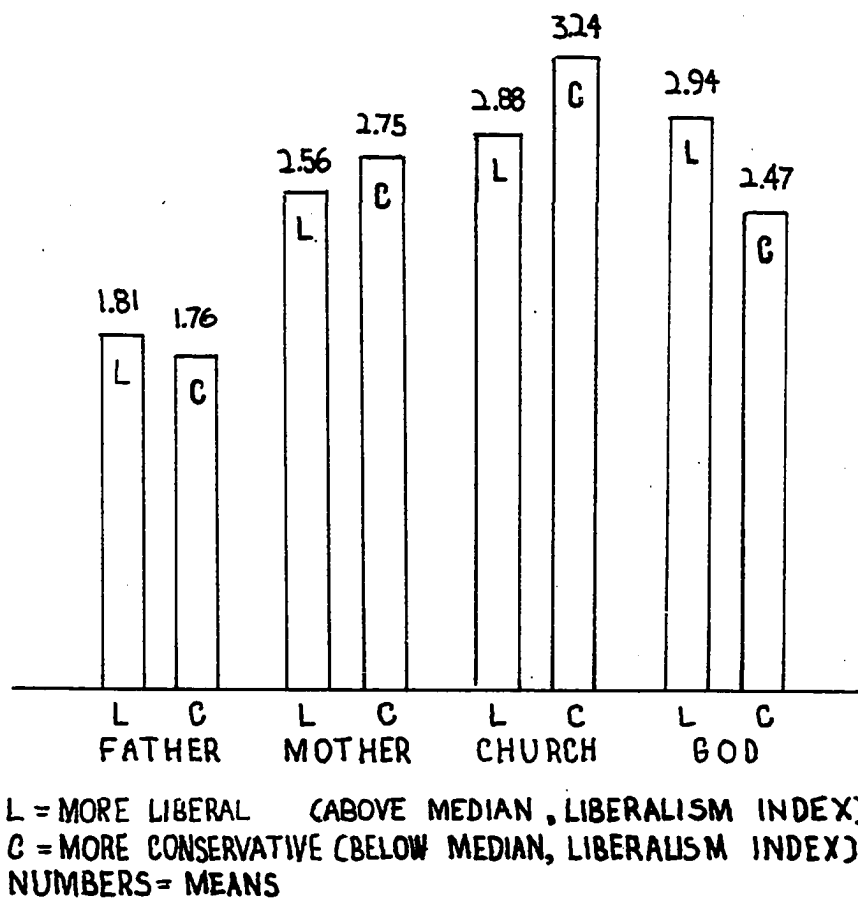


L = MORE LIBERAL (ABOVE MEDIAN ON LIBERALISM INDEX)  
 C = MORE CONSERVATIVE (BELOW MEDIAN ON LIBERALISM INDEX)  
 NUMBERS = MEANS

## COMPARISONS OF RELIGIOUS LIBERALS AND CONSERVATIVES IN PARENTAL AND RELIGIOUS DISAPPROVAL PERCEPTIONS

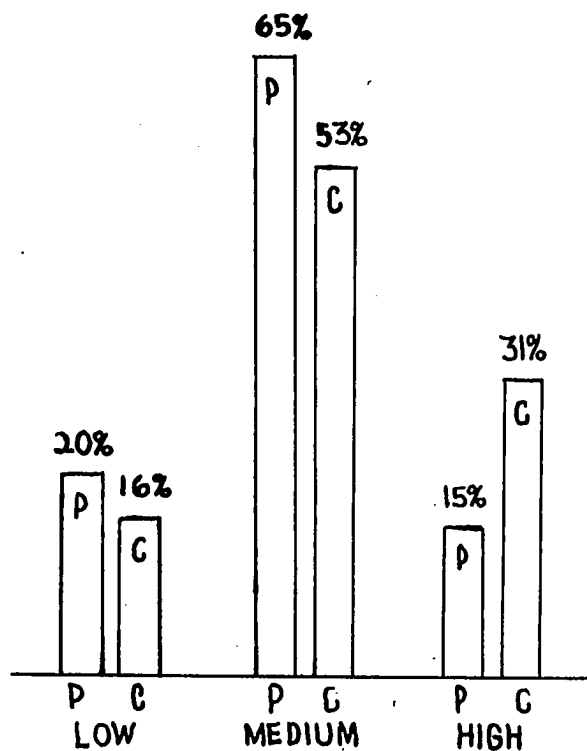
FIGURE 7





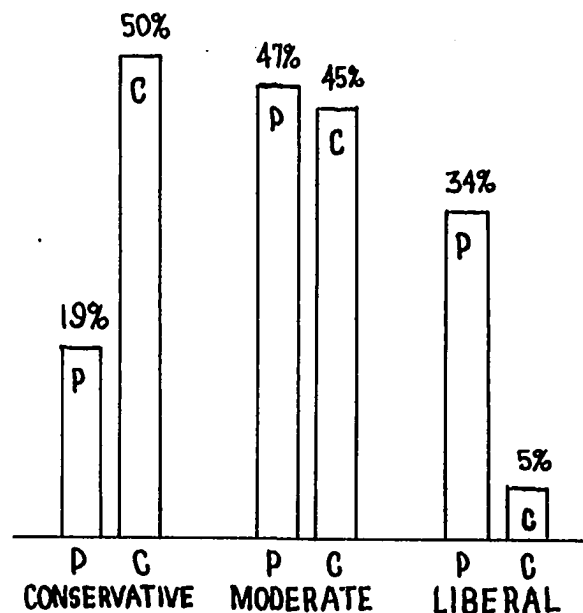
# COMPARISONS OF RELIGIOUS LIBERALS AND CONSERVATIVES IN GUILT FEELINGS CONCERNING PARENTS, CHURCH AND GOD

FIGURE 8



COMPARISON OF PROTESTANT  
AND CATHOLIC IN PRESENT  
RELIGIOUS INTEREST

FIGURE 9



COMPARISON OF PROTESTANT  
AND CATHOLIC IN PRESENT  
RELIGIOUS BELIEFS

SELF - DESIGNATED

FIGURE 10

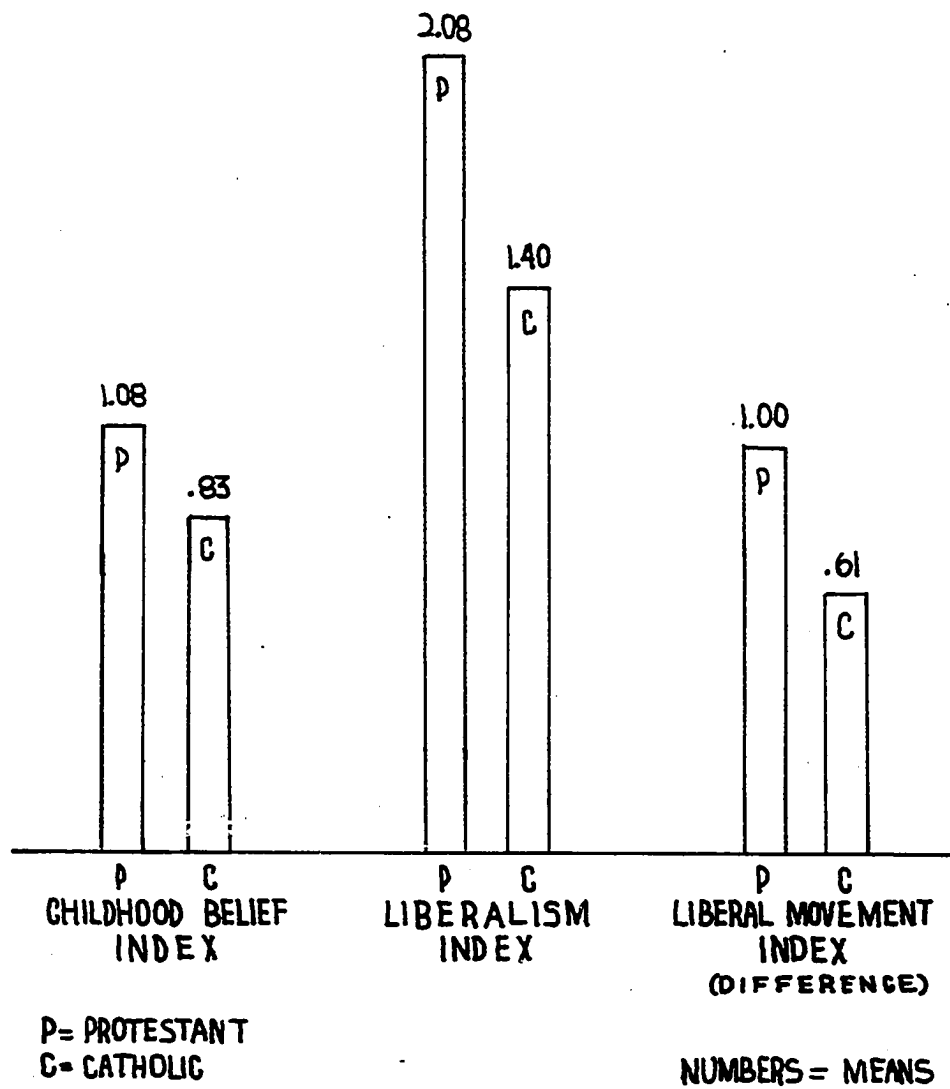
classify themselves as "moderate" in religious belief. The other 50% of the Catholics classify themselves as "conservative," whereas a sizable 34% of the Protestants designate themselves as "liberal."

Figure 11: Comparisons in Religious Liberalism from the Scale of Religious Belief

In general, Protestants show slightly more liberalism of childhood belief than Catholics, considerably more movement in a liberal direction since childhood, and a higher degree of current liberalism of belief.

Figure 12: Comparison in Socio-Economic Level

Parents of Protestants were about equally divided among skilled labor, white collar, and professional groups, having 33% in each. Parents of Catholics had somewhat fewer in the professional group and a slightly greater number in the white collar and the skilled labor groups. Both indicated an approximately equal number in the unskilled labor group, namely 4% to 5%.



## SCALE OF RELIGIOUS BELIEF

FIGURE II

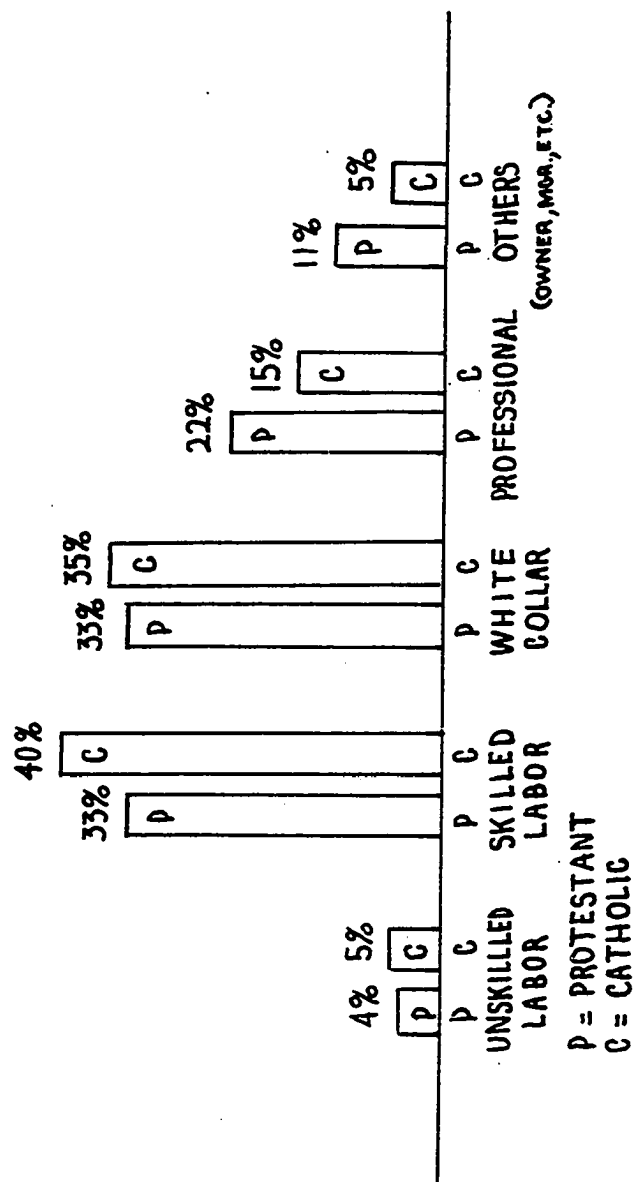


FIGURE 12

## CHAPTER VI

### DISCUSSION

#### Purpose and Predictions

The purpose of this study, it will be recalled, was to discover what went wrong in the emotional and religious development of a mythical young woman named Mary or young man named John. To explore this problem and answer this question, we made some informed guesses.

Our prediction was that the adolescent's perception of parent-disapproval of his desire to "make love" tends to be projected on the church, God, and fate, and to create guilt feelings and anticipation of misfortune. Further, we guessed that religious liberalism is partially a reaction against parental and religious authoritarianism, or, in other words, against the perception of parents, church, and God as disapproving. Finally, we guessed that there were no basic differences between men and women in the above respects.

In the previous chapters, we described the methods developed and the statistical measures used to test our guesses or hypotheses. The results have been summarized, and we turn now to the discussion of their meaning. In order to make the discussion more concrete in terms of the mythical John or Mary, whose problem and struggle of soul we are trying to understand, a complete protocol (Protocol X) was presented in

the previous chapter. We will refer to this protocol, as well as the statistical results and the illustrative graphs, during the discussion that follows.

### Interpretation of Findings

Each of the hypotheses will be discussed in the light of the statistical findings, the case study, and the illustrative figures presented in Chapters IV and V.

#### Hypotheses Tested by the Spearman Coefficient

##### I. Disapproval and Guilt

Hypothesis One.--On the assumption that parental and religious disapproval is internalized as feelings of guilt, it was hypothesized that total disapproval from parents, church, and God is positively correlated with total guilt in relation to parents, church, and God. The hypothesis was confirmed, with an  $r_s$  of .30, significant beyond the .01 level.

This hypothesis confirms a consistent relationship between disapproval and guilt. It lends evidence supporting the Freudian view of the super-ego as the introjection of parent figures.<sup>1</sup>

Figure 2 suggests that John is likely to feel more disapproval from parents than from religion, but more guilt in relation to the church and God than to parents. Thus, it would appear in the correlation under consideration, that more of the disapproval is coming from the parents and more of the guilt in the ratio is coming from church

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<sup>1</sup>Supra, p. 32.

and God. In Figure 3, where we compare mother to church and father to God, we see clearly that in both cases more disapproval emanates from the parent and more guilt from the religious symbol. One would almost speculate whether church and God may not be sometimes a projection of the guilt-producing aspects of parental authority. We will consider this question again in connection with the next hypothesis.

Hypothesis Two.--On the theory that parental-disapproval is primary in the creation of guilt feelings, it was predicted or hypothesized that parental-disapproval is positively correlated with total guilt in relation to parents, church, and God. This hypothesis was rejected because of a small correlation (.19), with the significance level falling below .10.

Now, the implication here is that parent-disapproval alone is not sufficient to account for the total weight of guilt which John experiences. In other words, remove the church and God and leave only parents as the ones who disapprove, and the correlation disappears. This suggests that it is a mistake to attempt exact equating of parents and religious figures. Church and God cannot be equated with parents, even though there may be a projective element, but carry their own impact.

In the protocol, it is clear that John holds his own in anger toward his parents until the church and God come into the picture, whereupon his guilt feelings win out. Disapproval is perceived in terms of accusations from church and God that John has sinned, must punish himself, must repent, et cetera. In reaction, John feels guilty and tortures himself. Thus, it appears that disapproval from the church and God add the necessary weight to parental-disapproval to create the



correlation between disapproval and guilt feelings.

Hypothesis Three.--On the assumption that God is in part perceived as a projection of parent figures, it was hypothesized that there is a positive correlation between parent-disapproval and God-disapproval. This hypothesis was confirmed with an  $r_s$  of .29, significant beyond the .01 level.

This correlation lends evidence supporting the prediction that the authority of parents and God is closely related. Hypothesis three must be considered in the light of hypotheses six and seven, which confirm that there is a closer correlation between mother-disapproval and God-disapproval than between father-disapproval and God-disapproval.

Figure 2 shows that mother-disapproval is highest of the disapprovals, followed by father-disapproval, and God-disapproval is lowest.

If Protocol X were typical or average, then, it would show most disapproval from mother, least from God, with father standing between. Actually, in the protocol mother shows her disapproval in the form of hurt, which actually appears to make more impact on John than father's severity. He can fight father, but it is very difficult to cope with mother's cookies, coffee, and tears.

Hypothesis Four.--On the grounds that the church also represents an authority-institution that takes on the overtones of parental sanctity, it was hypothesized that parent-disapproval and church-disapproval would be positively correlated. This was confirmed, with an  $r_s$  of .40, significant beyond the .0005 level.

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Certainly, in Protocol X the church is perceived as labeling John's act as morally wrong. He has "sinned" and "must punish himself." The hypothesis is saying that as disapproval perceived from parents increases or decreases, church-disapproval does the same, although not necessarily at the same rate. We are making the assumption that these perceptions have a certain impact whether they are real or are falsely perceived. John, or Mary, does perceive the church as disapproving in some kind of relationship to the way he perceives his parents as disapproving.

. It is interesting that in all instances, in general and specifically, with both male and female, and with both liberal and conservative, the church is seen as more disapproving and more guilt is experienced in relation to it than with God.<sup>1</sup>

Many comments throughout the protocols show the close relationship between church and parents. One subject indicates that the church lectures John and does not really drop the matter, although it is supposed to forgive. Another says, "The church seems to think it is God with the power to forgive. They are just like his mother, they can't seem to forget."

Another subject describes mother and church in the same language. Mother is "gentle but firm." Later, he remarks about the church that it is "gentle but firm." In another instance, father tells John that this thing just isn't done in proper society, and similarly John imagines the church telling him, "We try to educate to the correct

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<sup>1</sup>See Figures 2-8, supra., p. 142-152.

social conduct." One subject writes, "John feels the church has let him down--the church is a bit like his Mom."

Hypothesis Five.--On the assumption that reactions to parents and God might be equated, it was hypothesized that there is a positive correlation between parental-disapproval and guilt in relation to God. This hypothesis was rejected, because the correlation coefficient was  $-.02$ , which is very close to zero. Clearly, there is no positive linear correlation between parent-disapproval and guilt felt in relation to God.

Thus, while parent-disapproval and God-disapproval show a significant correlation, disapproval on the part of one does not correlate with guilt on the part of the other. This suggests the possibility that there are other guilt-producing factors concerning God, in addition to parental-disapproval. It must also be noted, as shown in Figure 2,<sup>1</sup> that, while more disapproval is perceived from parents than from religion, more guilt is felt in relation to church and God than in relation to parents. The church and God, therefore, have greater guilt-producing power than parents do and perhaps a greater impact in this way; therefore, there is no correlation between the guilt they produce and the disapproval that parents show.

Hypothesis Six.--Assuming there is a similarity between perception of mother and perception of God, it was hypothesized that mother-disapproval and God-disapproval would be positively correlated. The hypothesis was confirmed, with an  $r_s$  of  $.33$ , significant beyond the  $.005$  level.

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<sup>1</sup>Supra., p. 142.

Hypothesis Seven.--Believing that the perception of father is likely to be similar to the perception of God, it was hypothesized that father-disapproval and God-disapproval would be positively correlated. This was confirmed by an  $r_s$  of .28, significant beyond the .05 level.

These two hypotheses will be considered together in order to make comparisons. It will be noted from Figure 2 that there is more disapproval and guilt felt in relation to mother than to father. Although it was not one of the hypotheses of this study, it would appear that this comparison lends support to the idea that our culture, to the extent that a group of college undergraduates are representative in their family relationships of our culture in general, is moving in a matriarchal direction. It does seem evident that disciplinary authority now rests primarily in the hands of the mother.

In the breakdown of male and female concerning disapproval perceptions in Figure 4,<sup>1</sup> father appears to carry somewhat more disapproval authority with daughters than with sons, but still mother has the edge.

Is it possible that the parent with the greater authority is likely to be seen as more similar to God? Mother carries more disapproval authority, and she is more closely related to God.

In some of the protocols, father appeared to take his disciplinary stance only because he felt it necessary for his security with mother to do so, not because he was following his own feelings. When this is the case, then even the disapproval that father does show may be more than he actually feels, and John, knowing this, may discount

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<sup>1</sup>Supra., p. 145.

his authority even more than would appear on the surface.

Hypothesis Eight.--Assuming a similarity between perception of mother-disapproval and perception of church-disapproval, it was hypothesized that the two would be positively correlated. This hypothesis was confirmed with an  $r_s$  of .38, significant beyond the .005 level. This, of course, means that such a correlation might appear by chance only five out of a thousand times.

Mother and church are more closely correlated than mother and God or father and God. Figure 3<sup>1</sup> relates father to God and mother to church, but in view of hypotheses six, seven, and eight, perhaps father could be left off this graph and the correlations of mother with church and God would stand alone as being most influential in the life of the child and the family.

Relating father to God and mother to church might be a bit of masculine wishful thinking, because it appears that a mother-God-mother-church relationship would probably be a more significant one. On the other hand, another way to view this is that, along with father in the family, perhaps God in the religious realm is taking somewhat of a back seat to the church in terms of disciplinary authority.

The objection might be raised that since we are dealing with variables that are essentially negative, like disapproval and guilt, a lower degree of disapproval perceived in relation to father and God might indicate a greater acceptance on their part. However, if acceptance actually were a positive force from father and God, they would be

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<sup>1</sup>Supra., p. 144.

likely to have a greater disciplinary authority as well. The disapproval and guilt clearly are the decisive factors.

## II. Punitive Fate

Hypothesis One.--In view of the belief that perception of fate as punitive is a reflection of parental and religious disapproval, it was hypothesized that punitive fate is positively correlated with total disapproval (parent, church, and God). This hypothesis was confirmed by a positive correlation of .47, significant beyond the .01 level.

This constitutes the most significant and substantial correlation of the entire study. It is especially significant because in the judging, all protocols were scored for disapproval, after which the writer returned and scored all protocols for guilt and punitive fate. Therefore, there was no possibility of a subjective carry-over in the mind of the scorer from disapproval to punitive fate in any given protocol.

The statistical result gives substantial support to the impression that the more disapproval a person perceives from parents, church, and God, the more he will perceive fate as bringing misfortune. This has several implications: (1) it suggests that perceived disapproval is projected upon the impersonal forces of life, (2) it suggests that accidents and misfortune may be unconsciously sought as a means of atonement with disapproving parental and religious figures, and (3) it suggests that, in accordance with Freud's "repetition-compulsion," one may repeat in relationship to impersonal forces the disapproval-guilt-punishment cycle experienced in relation to parents, church, and God.

Hypothesis Two.--Since it is proposed that the perception of fate as punitive is a projection of the image of the disapproving parents, it was hypothesized that punitive fate is positively correlated with parental-disapproval. The hypothesis was confirmed by a positive correlation of .40, significant beyond the .01 level.

This hypothesis implies that the attitude of parents is projected upon life and fate. "Nature, happenings, events, will treat me in the same way that my parents did." This is the formula.

A client in marriage counseling felt a great deal of anxiety about going against her parents in trying to become reconciled with her husband. For many weeks she repeated to the therapist, "I just have a feeling that something terrible is going to happen." It was discovered that the source of this fear was her experience as a child of being repeatedly warned by her mother of injury or failure whenever she took any initiative on her own.

In Protocol X, after being scolded by parents, church, and God, John saw fate as a rather unhappy picture which would be hard and difficult. Thus, fate, or the impersonal forces of life, became another source of disapproval and punishment.

Hypothesis Three.--If fate is the punishing agent of parents, church, and God, and if guilt in these relationships involves an expectation of punishment, it would follow that punitive fate is positively correlated with the total amount of guilt felt in relation to parents, church, and God. This hypothesis was confirmed by a positive correlation of .29, significant beyond the .025 level.

Guilt is not as closely related to punitive fate as one might expect, although there is a significant positive correlation between them. For some reason, disapproval appears to be more closely correlated than guilt with punitive fate.

Once again, this raises the question of the relationship between disapproval and guilt. It is possible that there is more of an element of psychic masochism in guilt, whereas disapproval has an external focal point and is more easily projected. One then perceives the enemy as outside himself and easily confuses who the enemy really is. One might guess that the more disapproval there is, the more one may be inclined to project and see disapproval everywhere. Then, of course, he has what might be called "double trouble," since he has enemies outside and also a feeling of unworthiness within. In the paranoid reaction, one denies the inner unworthiness and sees the enemy entirely outside. Here disapproval is at the maximum. In the depressive reaction, one is likely to feel more of the sense of his own unworthiness.

It is interesting that there is a closer correlation between parent-disapproval and punitive fate than there is between parent-disapproval and God-disapproval. Is it possible that punitive fate may represent the shadow side of God? That is, when one is unable to reconcile himself to the idea of God bringing trouble and misfortune, impersonal fate may become personalized, clothed in the authority of God and perceived as the Enemy.



### III. Conservatism-Liberalism

We will discuss the hypotheses and results in this section all at one time, in view of the fact that one assumption or guess underlies all of them, and since each of the hypotheses in this section was rejected. The basic assumption underlying these hypotheses is the belief that religious liberalism is a reaction against parent, church, and God disapproval. The hypotheses will be presented first and then discussed as a unit. Each of the five hypotheses below was rejected because of a small correlation coefficient (ranging from .01 to .15), and a failure to attain the .05 significance level.

Hypothesis One.--A positive correlation between parent-disapproval and present liberalism of religious beliefs.

Hypothesis Two.--A positive correlation between parent-disapproval and movement from childhood belief in a liberal direction.

Hypothesis Three.--A positive correlation between church-disapproval and amount of movement in a liberal direction from childhood belief to present belief.

Hypothesis Four.--A positive correlation between God-disapproval and current liberalism of belief.

Hypothesis Five.--A positive correlation between God-disapproval and movement in a liberal direction from childhood belief to present belief.

The basic idea underlying these hypotheses is that both present liberalism of belief and the amount of movement from childhood belief in a liberal direction increase in some kind of proportion to the increase of parental and religious disapproval. The rejection of these

hypotheses indicates that there is no linear correlation between liberalism and perception of disapproval. This does not mean, however, that there is no relationship between the two. There can be two kinds of relationship other than linear correlation. One is curvilinear correlation. The other is a general association of a greater amount of one with a greater amount of the other, as determined by the chi square median test.

We proceed now to the findings concerning conservatism-liberalism obtained by application of the median test.

#### Hypotheses Tested by the Chi Square Median Test

#### IV. Comparison of Conservative and Liberal Groups in Disapproval and Guilt

Hypothesis One.--Because those who are religiously conservative generally emphasize the sinfulness of man, it was hypothesized that the conservative group will feel significantly more guilt (from parents, church, and God) than the liberal group. This hypothesis was rejected because the significance level fell below .35.

In spite of the widespread assumption that conservatives feel guiltier than liberals, there is no indication of this in the results of this study. Figure 8 shows virtually no difference between the two groups. The graph indicates that conservatives have slightly greater guilt feelings regarding the church and liberals slightly more guilt regarding God, but these differences are not large enough to be taken as significant. In the light of Ranck's finding that conservatives are inclined to be more mother-oriented (Table 1),<sup>1</sup> it is possible that the

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<sup>1</sup>Supra., p. 46.

conservatives might feel slightly more guilt regarding the church because it is more of a mother-symbol, whereas liberals, being more father-oriented, might feel slightly more guilt concerning God. Conservatives may have more effective means of resolving guilt feelings, or liberals may be more astute and insightful in perceiving the sources of guilt in disapproval, without being able to resolve the guilt produced thereby.

Hypothesis Two.--Based on the idea that liberalism is in part a reaction against disapproval, it was hypothesized that liberals would show a greater movement in the liberal direction from childhood beliefs than conservatives would. This was confirmed with a significance beyond the .001 level.

This result suggests that, on the whole, liberals have changed more in their beliefs since childhood than conservatives have. Another way of putting this, is that the conservatives have tended to remain fairly conservative, whereas the liberals have tended to begin on a conservative level, but have moved more rapidly toward a liberal conviction.

Hypothesis Three.--Assuming that liberalism is partly a reaction against parent-disapproval, it follows that the liberal group will perceive more parent-disapproval than the conservative group. This hypothesis was confirmed with a significance beyond the .005 level.

This finding is supported by the obviously greater amount of disapproval perceived by the more liberal group as indicated in the graphs in Figure 7.<sup>1</sup> There is not as much divergence between liberals

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<sup>1</sup>Supra., p. 150.

and conservatives in parent-disapproval, however, as in God-disapproval.

Hypothesis Four.--For the same reasons as mentioned previously, it was hypothesized that the liberal group would perceive God as more disapproving than the conservative group. This hypothesis was confirmed with a significance beyond the .005 level. Reference to Tables 5 and 6<sup>1</sup> will reveal, in terms of the frequencies in the contingency table, the greater amount of God-disapproval as compared with parent-disapproval.<sup>2</sup>

#### V. Disapproval, Guilt, and Belief Differences in Men and Women

The assumption underlying all of these hypotheses is that there is no basic difference on any of the major variables of this study between men and women.

Hypothesis One.--It was hypothesized that there is no significant difference between male and female in total guilt experienced. The predicted null hypothesis was confirmed, since the probability was greater than .30.

Reference to Figure 5<sup>3</sup> will show that there is little basic difference between men and women in terms of guilt feelings experienced in general. On the other hand, women seem to feel somewhat more guilt than men in relation to the church, while men feel somewhat more guilt than women in relation to mother.

Hypothesis Two.--This hypothesis proposed that there was no evidence of difference between men and women in respect to religious conservatism or liberalism. The predicted null hypothesis was confirmed

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<sup>1</sup>Supra., pp. 147-148.

<sup>2</sup>Note that liberalism intellectually rejects the Wrath of God (Scale of Religious Belief), while unconsciously perceiving God as disapproving (Short Story Picture Test).

<sup>3</sup>Supra., p. 147.

(the probability being greater than .20), but there were indications of a trend toward more liberalism on the part of the men than the women.<sup>1</sup>

Figure 6<sup>2</sup> shows that there is virtually no difference between men and women in childhood belief but an evident difference in the change toward liberalism and in current belief. The men have moved more in a liberal direction and therefore naturally have more liberal current beliefs. The reason for the difference not reaching the significance level in the comparison of men and women on current belief, was explained in connection with this hypothesis in Chapter IV. It will be noted that the numbers in Figure 6 represent means, whereas the median test, by which the hypothesis was tested, required the use of the median. The graph might show a somewhat different distribution by comparison of the medians.

Hypothesis Three.--Here it was hypothesized that there would not be any evidence of a significant difference between men and women in regard to degree of conservatism-liberalism of childhood belief. The predicted null hypothesis was confirmed, since the probability was greater than .80.

Reference to Figure 6 will show, graphically, the essential finding of this hypothesis, namely that men and women are virtually equal on the Childhood Belief Index.

Hypothesis Four.--It was hypothesized that there would be no evidence of difference between men and women in perception of parent-disapproval.

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<sup>1</sup>See Table 8 and Figure 6, supra., pp. 120,148.

<sup>2</sup>Figure 6, supra., p. 148.

The predicted null hypothesis was confirmed, since the probability was greater than .80.

Figure 4<sup>1</sup> shows that women felt slightly more disapproval from father than men did, but taking the two together, there is not a great deal of difference.

Hypothesis Five.--There is no difference, according to this hypothesis, between men and women in respect to perception of God as disapproving. The null hypothesis was confirmed, since the probability was greater than .30.

Figure 4 shows some slight edge of the women over the men in God-disapproval.

Hypothesis Six.--It was hypothesized that there would be no significant difference between men and women in regard to the amount of movement in a liberal direction from childhood to present belief. The null hypothesis was rejected, since the probability was less than .01. It was found that the men more than the women tended to move in a liberal direction from childhood belief.

#### Related Studies: Parents and God

The findings of this study are in accord with those of Otto Strunk,<sup>2</sup> who found significant relationships between parent and deity concepts in a study reported in 1959.

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<sup>1</sup>Supra., p. 145.

<sup>2</sup>Strunk, loc. cit.

The study by Monkman<sup>1</sup> indicates two things relevant to our study. First, the children he tested had a realistic perception of their parents' attitudes, which would suggest that the disapproval perceptions of the subjects in our study may well represent valid perceptions of the actual attitudes of their parents. It is likely that perceptions regarding the church are also realistic, although less so, but that there is room for a maximum distortion of perceptions regarding God, since reality-testing with God is not possible in the same way as with persons. Second, Monkman found that the father's attitudes are just as influential in children's personality adjustment as the mother's. Our study implies, but does not prove, that the mother has become the dominant force in the family and that her attitudes are more influential. This is indicated especially by the closer correlation of mother with religious symbols and figures, such as God and the church, and by her greater disapproval authority.

Siegman<sup>2</sup> attempted to test certain psychoanalytic theories concerning the relationship of parents and God. He found that the more religious subjects do not have a greater tendency to project, as would be supposed. The present study does not make that assumption, but assumes projection as an element in human nature, regardless of whether a person is religious or not. Further, we are not assuming the validity of the psychoanalytic theory that God is nothing but a projection. We are hypothesizing only that the reality of God may be clouded and

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<sup>1</sup>Monkman, loc. cit.

<sup>2</sup>Siegman, loc. cit.

distorted by projections from parental figures. Actually, it is quite possible that the irreligious have become irreligious because they have projected an unaccepting or disapproving parent upon God. Our suggestion is that one motive in religious liberalism is the rejection of the authoritarian parent-figure projected upon God. Freud's atheism undoubtedly stemmed from this source.

Siegman got inconclusive results regarding a correlation between God and father. Of the three factors used, there was a significant correlation on only one. However, this was a fairly substantial .35 at the 1% confidence level.

Siegman does not take into account the possibility that it is not necessarily the father but the super-ego that is projected; and it appears that in American society, and perhaps in western civilization today, the mother is becoming the dominant element in the super-ego. Thus, even if there were only a minimum relationship between father and God, as Siegman found, there could still be an important projected relationship between mother and God. Our study suggests this possibility, although a significant correlation was found between father and God also.

Finally, Siegman tested the hypothesis that men have more fear of punishment from God than women, which would accord with the psychoanalytic view of masculine castration-fear. Siegman found the opposite, namely, that the females perceived God more as punishing than the males did. He attributes this to the greater religiosity of females or the greater general fearfulness of women. Our findings show that women perceive slightly more disapproval both from father and from God than men do.<sup>1</sup>

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<sup>1</sup>See Figure 4, *supra.*, p. 145.



Another very suggestive finding of Siegman's was the result of his attempt to correlate high religiosity with correlations of father and God. The results were in opposite than the predicted direction (low religiosity correlated with the father-God correlation). This would tend to support one finding of this study, that ultra-liberalism, which seems often to be associated with low religiosity, is actually a reaction against God as seen in the image of the disapproving father or parent.

The Nelson and Jones study,<sup>1</sup> using the "Q" technique, offers findings that closely correspond with those of this study. Nelson and Jones found no significant correlation between father and mother, a low and not significant correlation between father and God, a substantial correlation (.427) between mother and God, with a confidence level above 1%, and a substantial correlation between father and Jesus. In other words, Nelson and Jones found a closeness of mother and God concepts and of father and Jesus concepts, with divergence between mother and father concepts.

It will be recalled that Jesus is the mediator between mankind and the Wrath of God in one prominent strand of orthodox theology. It is interesting to speculate whether this might be the position of the father in the home at the present time. The writer is reminded again of the comment of one client, who saw her mother as condemnatory and her father as understanding, "Father! He is my Christ and my God!"

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<sup>1</sup>Nelson and Jones, loc. cit.

One study shows that males who perceive mother in the primary disciplinary role have more self-blame or guilt than those who see father in this role. Our study shows that both males and females see mother in the primary disciplinary role, showing the greatest amount of disapproval.<sup>1</sup>

Related Studies: Punitive Fate

Rosenman's study<sup>2</sup> shows that victims of disaster often interpret it as deserved punishment. The substantial correlation between disapproval and punitive fate and between guilt and punitive fate obtained in the present study indicate that much disaster and false interpretation of disaster is a result of the projection of the punitive super-ego.

Related Studies: Conservatism-Liberalism

A study by Dreger<sup>3</sup> showed that religious conservatives were more dependent, although not more guilt-ridden and not more emotionally immature, than liberals.

Bateman and Jensen<sup>4</sup> found that those with the greatest conservative religious exposure in childhood tended to be more intropunitive. This greater tendency towards self-punishment relates to both the matter of greater guilt on the part of the conservatives and also perhaps more of a tendency toward seeing fate as punitive.

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<sup>1</sup>Henry, loc. cit.

<sup>2</sup>Rosenman, loc. cit.

<sup>3</sup>Dreger, loc. cit.

<sup>4</sup>Bateman and Jensen, loc. cit.

Ranck's study<sup>1</sup> showed no correlation between conservatism-liberalism and guilt.

Dodson's findings<sup>2</sup> on the comparison of liberals and conservatives concerning guilt feelings were inconclusive. On the Sentence Completion Test the conservative group of ministers was more guilt-ridden than the liberal group, but there was no significant difference on the Word Association Test.

A study by Peterson<sup>3</sup> found that the liberal and no-church groups showed less guilt feelings about sex than the Jewish, Catholic, and conservative Protestant groups.

The present study shows no significant difference between liberals and conservatives in total amount of guilt. Figure 8<sup>4</sup> graphically portrays this, and the first hypothesis under Conservatism-Liberalism, tested by the median test, also indicates this. This accords with the studies by Ranck and Dreger, but possibly does not correspond with the studies by Bateman and Jensen, by Dodson, by Peterson, nor with the reflections of Gustafson that liberalism lessens guilt feelings.<sup>5</sup>

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<sup>1</sup>Ranck, loc. cit.

<sup>2</sup>Dodson, loc. cit.

<sup>3</sup>Peterson, loc. cit.

<sup>4</sup>Supra., p. 151.

<sup>5</sup>Gustafson, personal communication, supra., p. 52.

Perhaps Dodson's study gives us the clue. In the Sentence Completion Test, which probably measures the more conscious attitudes, the conservatives were more guilt ridden, but in the Word Association Test, which delves into deeper levels of the unconscious, there was no difference between the liberals and the conservatives.<sup>1</sup> If the Short Story Picture Test taps the unconscious levels, as it purports to do, it may then reveal a truer picture of the lack of any divergence between liberals and conservatives concerning guilt feelings.

Ranck's study shows that conservatives are more authoritarian, more inclined to identify with power figures, more punitive, et cetera. Also, conservatives are less inclined to change from early beliefs, more likely to differ from father in beliefs, and are generally mother-oriented. Liberals, on the other hand, are more democratic, change more from early patterns, differ more from mother, and so forth.<sup>2</sup>

Our study indicates that most of the disapproval that liberals feel comes from mother, church, and God. It would appear, then, that liberalism may be primarily a reaction against the authority of mother. On the other hand, it seems that the conservatives identify with the one in the family they can be most dependent upon, that is the mother, whereas liberals appear to identify with the father but become more like mother (higher femininity). The main significance from this study is

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<sup>1</sup>Dodson, op. cit., pp. 117-118.

<sup>2</sup>Ranck, loc. cit.

the finding that liberals are rebelling against mother and tending to change from their parents' beliefs.

Is it possible that in American society scientific liberalism represents an attempt to escape from the authoritarian mother-figure? Ranck's study supports the finding of this study that we already live in an increasingly matriarchal society.

### Conscience and Guilt

What does this study have to say about the controversy current in psychological and theological circles over whether or not there is a kind of conscience and guilt that is healthy?<sup>1</sup> The impression from the protocols is that the need, certainly of the adolescent, is for understanding, acceptance, and listening. Where they appeared in the protocols, conflicts of conscience and feelings of guilt were ordinarily unhealthy. As in the protocol we examined in the last chapter, too much disapproval leads to unhealthy guilt feelings and conflict. The more positive ego-ideal aspect of conscience is not something that can be hammered into place, but rather is an attitude absorbed from the atmosphere of the home.

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<sup>1</sup>See Maxfield's comparison of Freud and the neo-Freudians on conscience, loc. cit.; and cf. Flugel, loc. cit. with Mowrer, The Crisis in Psychiatry and Religion, p. 91 ff.

## Limitations

### Population

1. Caution must be used in generalizing from the sample to the population. The sample was selected from four classes in three colleges, and strictly speaking, generalizations are limited at best to college undergraduates. However, since the educated classes are the leaders in any society, the attitudes of college students are assumed to be predictive of future trends, even if not entirely typical of adolescents as a whole at the present time.

2. The number of variables controlled and uncontrolled and their relative importance must be taken into consideration. In this study the controlled variables were (a) marital status, (b) faith, and (c) academic level, which also limited the age range. That is, only single Protestant freshmen or sophomore students were chosen. Ages clustered around eighteen and nineteen years. Uncontrolled variables were (a) denomination, (b) religious ideology (conservatism-liberalism), (c) sex, (d) socio-economic class level, et cetera. Extensive experimentation, partialling out first one variable and then another, would be necessary to avoid any possibility of contamination. On certain of the more important variables our study did differentiate male from female and conservative from liberal. Undifferentiated socio-economic class levels may have introduced an element of contamination in the area of sexual attitudes.

4. The use of psychology and sociology classes, even though on an introductory, second-semester level, may have introduced a selective factor. It is believed that students may gravitate into psychology or

sociology classes motivated by special concerns regarding social and personality conflicts. However, it is likely that these students are different from others only in degree, and differences of degree would not affect the soundness of the correlations obtained. If students in introductory psychology or sociology classes are basically different in attitude from other students, this fact would affect the median test results. However, it is assumed that any possible selective factor is insignificant, at least on the introductory level of these courses.

5. A research study is always a compromise in degree of precision. This study is no exception. Awareness of limitations will prevent unwarranted generalizations.

#### Research Instruments

1. The chief limitation in the measuring instruments was the lack of validation or reliability testing of the Short Story Picture Test. Inter-rater reliability was tested and confirmed, but testing for repeat-reliability was impossible, since this was an original test developed for this research project. Validation would be very complicated, since there are no known instruments that purport to measure the qualities measured by this test at the same unconscious level. An examination of the Judges' Guides<sup>1</sup> will reveal the distinctive operational definitions of this particular test.

2. Do the pictures have different drawing powers? Are they sufficiently ambiguous? Is there a built-in bias that predetermines the results? Is there a possibility of a halo effect in the judging of

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<sup>1</sup>Infra., p. 247.

the protocols? Is the subjective factor in judging too great to assume validity of the test?

Probably the drawing power of the pictures is different since parents are much closer to the scene, for example, than church or God and are more concrete sources of disapproval and guilt. However, the correlation coefficient is not concerned with absolute values but only with relative proportions, which reduces or eliminates the disadvantage of different drawing powers, even if such exist.

The ambiguity of the pictures is attested by the variety of responses evoked when they have been presented in an unstructured setting to various individuals and groups.

Concerning the question of bias, it must be remembered that the test purports to detect feelings of disapproval, guilt, and punitive fate to whatever degree they exist in the personality. Again, in this study we are measuring comparative degrees of disapproval, guilt, et cetera, and not absolute values. Also, according to the concept of projection, the subject responds on the basis of his own feelings, regardless of what the picture says or does not say. One question bearing on the general validity of projective testing has to do with the extent to which healthy as compared with unhealthy personalities project or perceive realistically.

Certainly, one limitation of the study is the subjective element in judging by a type of content analysis which goes beyond the underscoring of predetermined words. The halo effect is always a possibility. As pointed out before, however, the most substantial correlation of this study occurred with reference to two variables which were scored at



entirely separate times in the judging of the protocols. In correlations of this kind, the halo effect was ruled out. Inter-rater reliability of the study was good in general, although there were some sub-totals, such as Guilt re: Religion, which did not pass the reliability test for all three raters. This is a limitation of the study. However, all of the significant correlations of the study are based upon variables on which there were generally sound inter-rater reliability scores.

3. The Gustafson Scale of Religious Belief has not been tested for reliability or validity, although Gustafson indicates that the findings from the scale were in accord with the other findings of his study by the use of other methods, such as case study, historical research, conversations, et cetera.

### Statistics

The primary limitation concerning the statistics used in this study is the difficulty of interpretation of the meaning of the correlation coefficient. It is frequently interpreted as indicating causal relationship. Actually, there are unknown factors hidden in every correlation, and therefore causality cannot be assumed. Another limitation is that the Spearman coefficient, like the Pearson coefficient, tests for linear correlation and says nothing about the possibility of curvilinear correlation. In brief, its presence does not prove causality and its absence does not prove that there is no meaningful association between the variables. It is a useful measure, if cautiously interpreted.

### Practical Implications and Recommendations

1. The findings of this study point up the importance of
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family life and its impact both on personality growth and on religious experience. It is recommended that the church give prime consideration to the formative influence of family relationships on religious experience. If God is to be perceived as He is, making His own impact, rather than distorted by unhealthy<sup>1</sup> parent-child relationships, the problem of family conflict must be given major attention.

2. Too often, according to the findings of the study, church and family become reflections of each other, rather than the church relationship becoming the kind of family experience that will set the tone for individual family life. If the family is the seed bed of the important attitudes of life, then to be effective the church itself must become a family-type fellowship and devote a major portion of its efforts toward the cultivation of emotionally and spiritually healthy home life.

3. The influence of the perception of disapproval on religious ideology is clearly indicated by this study. It is attested by the fact that religious liberalism appears, in part, to be a reaction against authoritarian attitudes projected onto the church and God. This reaction, however, also tends to reduce God to abstraction and eliminate emotional closeness and warmth from religious experience. The development of a creative theology and a recovery of emotional warmth in religious experience requires giving priority to the cultivation of healthy family attitudes. This will require the church to become a

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<sup>1</sup>The terms "healthy" and "unhealthy" are used in this discussion in their root meanings of "original integrity" and lack of "original integrity." It is believed that social relationships (such as the family) have an integrity which can be maintained, impaired, and restored.

family fellowship of emotional honesty and effective concern. More specifically, this will mean a shepherding of individuals of all ages through the stages of emotional and spiritual growth, and a provision of cell groups in the church where persons may expose their deepest feelings to one another.

4. This study points up the necessity of the church's focussing more on the specific needs of persons at each stage of development-- childhood, adolescence, maturity, and old age--avoiding moralisms that unwittingly create guilt, resentment, and blocking of growth.

5. Adolescence requires understanding and channeling of assertive and sexual impulses. The church must ally itself with the needs of the growing person rather than fearfully suppress normal desires.

6. The study suggests that love grows out of the fulfillment of needs. Repressive moralism, on the other hand, breeds guilt, which in turn breeds pharisaical attitudes of condemnation and self-righteousness. It is recommended that the church put more emphasis on the fulfillment of human desires and less emphasis on self-denial motivated by fear rather than by love.

7. The findings of this study, that guilt is correlated with parental and religious disapproval, suggest that guilt often represents this same disapproval internalized. The overall impact of the statistical results and the impression from the protocols themselves is that disapproval and guilt (in relation to healthy impulses) in family life and religious experience are essentially destructive and growth-blocking forces. A healthier attitude from family and religion, it is suggested, would be acceptance and guidance.

8. One finding of the study is that disapproval and guilt are both correlated with a perception of fate as punitive. Since parent, church, and God-disapproval and guilt are correlated with punitive fate, it follows that much of man's misery is self-imposed. One correlation implied in our study might be stated as follows: "The more a person perceives disapproval of his natural impulses from parents, church, and God, the more he will feel guilty, the more he will perceive fate as punitive (feeling he deserves misfortune), and the more likely he (mankind) is to unleash an atomic holocaust."

It is recommended that the concept of fate should be given more attention in Christian thinking, since there is a possibility that fate may represent the God of many people in their unconscious feelings. This can be true even when fate as an intellectual concept is denied.

It is recommended that the church give attention to the necessity of withdrawing projections from fate, God, and the church, and devote more energy to getting to the root of emotional and spiritual problems in the family relationship.

9. The study finds that the mother is probably the dominant influence in the home in discipline and in religious experience. There is more disapproval and guilt experienced in relation to mother than to father, and similarly to the church than to God. The study also shows a closer correlation between mother and God than between father and God. These findings lend some support to the possibility that our culture may now be, or at least may be moving in the direction of becoming, a matriarchy. The same applies to theology and

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religious experience. The changing of roles of men and women in our culture, therefore, is being reflected in religious experience. It is suggested that this fact, which could be so important to family life and religious experience, be given special study and attention.

10. There is a need for an examination by the church of the reasons for a somewhat greater degree of religious liberalism on the part of men than women, as revealed by the study. This finding, however, has reference to college students, from which it may not be safe to generalize to the population as a whole.

#### Recommendations for Future Research

1. The results of this study suggest the possibility of certain other correlations. For example, is father-disapproval more closely correlated with church-disapproval than with God-disapproval? It would be instructive to know how mother-and father-disapproval correlate with each other. What is the correlation between disapproval on a particular variable and guilt on the same variable--for example, mother-disapproval and mother-guilt? How would punitive fate and God-disapproval or religious-disapproval correlate? Another question which would be worth exploring is how the Gustafson Belief Index might correlate with a feeling of guilt as expressed in reaction to the Short Story Picture Test. Gustafson, in his personal communication to the writer, stated that he felt the religious liberalism would be likely to reduce guilt feelings. This could be tested statistically to see whether it is true.

2. The study shows that religion has a powerful guilt-producing capacity, more potent than that of the parents. Research might be

conducted concerning whether guilt as registered on this test is associated with religiosity, possibly using Siegman's ten-point scale.<sup>1</sup>

3. Considering the widespread debate in theological and psychological circles concerning the creative or destructive function of guilt, there is a need for more empirical studies of this subject. For example, is guilt correlated or associated with emotional pathology or emotional health? A test of this kind might require some means of distinguishing between normal and neurotic guilt. The Total Maladjustment Score of the Free Association Word Test might be used to determine the association of guilt and pathology or emotional health. Another means of empirically investigating the healthy or unhealthy nature of guilt, would be to inquire into the motives for doing things which make one feel guilty. Another category might be added to the Short Story Picture Test asking John's secret reasons for doing what he did. This would be most likely to get at the unconscious motives rather than the rationalizations.

4. Another possible study of the nature of guilt would be to distinguish between the ego-ideal and the punitive conscience. Freud made this distinction, and stated that the ego-ideal consisted of those things that the parents considered good, whereas what we might call the punitive conscience consisted of those things the parents considered bad. A sentence completion test could be used to determine some of the things parents considered bad and some of the things they considered good. Then this might be tested for an association with guilt feelings.

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<sup>1</sup>Siegman, loc. cit.

5. One assumption we are making in this study which could be tested empirically is that too much disapproval and guilt blocks the growth of the adolescent and fixates him in a relationship with his parents rather than permitting him to cut this emotional umbilical cord and establish a new love relationship. A good research question would be how his parental or religious disapproval or total disapproval of sex is associated with (or correlated with) later marital happiness or with personality adjustment or maladjustment. A prediction might be that those with a greater degree of total disapproval or guilt might be significantly more emotionally disturbed or more conflicted in marriage.

6. Further studies concerning liberals and conservatives and the emotional motivation behind liberalism and conservatism would be enlightening.

7. The concept of punitive fate needs to be investigated further. Is it possible that if one sees God as "good," he may need to create another "God" to account for "evil"? If it is felt that parents are unreasonable, harsh and condemnatory, would there be a tendency to deny God, who is supposed to be good, and make fate into a God--irrational, punitive, and indifferent? Is it possible that many parents are perceived as more like fate than they are like God? Some test of the association between parent images, fate images, and religiosity would be useful in determining, for example, whether people of low religiosity might see God as disapproving, might be high in liberalism or ultra-liberalism, and while denying God, might be making punitive fate into a God.

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8. A social-political conservatism-liberalism scale might be administered in conjunction with the Gustafson Scale of Religious Belief to determine whether there may be tendencies to compensate for liberalism in one area by conservatism in another area, and vice versa.

9. The possible effect of the subjects' living at home or away from home was not considered in this study and would be a fruitful subject for further investigation.



## CHAPTER VII

### SUMMARY AND CONCLUSIONS

#### The Problem

In view of the need of the growing adolescent personality to transfer affection to the opposite sex outside the family circle, and yet the conflict of frustration and guilt that surrounds this need in our society, this study has attempted to investigate those perceptions of parental disapproval, their projection upon the church, God, and fate, and the consequent feelings of guilt, which may hinder healthy personality development. The problem was illustrated in the portrayal of Mary's conflict in "Mary Was a Little Lamb" and of John's dilemma in Protocol X.

A review of the literature showed that adolescents have certain developmental tasks, which our society, even more than some primitive societies in other parts of the world, makes exceedingly difficult to achieve. The literature indicates that premarital coitus is widely practiced, although under a heavy cloud of moral and religious disapproval, which may be instrumental in the waning religious interest of adolescents today. Some studies show close relationships between parent, deity, and fate concepts, but none of these have focused on the adolescent sexual conflict. Other studies and theoretical writings associate liberalism with science and see it partly as a reaction against authoritarianism.

The general hypothesis that was submitted for testing was as follows: parental-disapproval of the adolescent desire to become independent and to establish ties with the opposite sex results in internalization of disapproval as guilt. This disapproval is then often projected upon the church, God, and fate, so that they are also seen as disapproving, creating still more feelings of guilt. It was predicted that disapproval from parents, church, and God, and the ensuing feelings of guilt, would result in the expectation of misfortune or a perception of fate as punitive. Two secondary predictions were made, (a) that liberals would perceive more disapproval than conservatives, and (b) that there would be no significant differences between men and women on certain of these variables.

It was predicted that certain variables would be positively correlated or significantly associated. In order to avoid undue repetition, the predictions, hypotheses, and results will be given below at the same time in the section on Findings.

### Methodology

A sample of sixty-six Protestant, single freshman and sophomore students was selected from a total of 128 college students tested. The subjects were second-semester introductory psychology and sociology students in four classes of three Southern California colleges. They were tested as a group during a class hour. Tests included a general Information Form, an original Short Story Picture Test, and the Gustafson Scale of Religious Belief. The latter scale was scored according to standard instructions. The Short Story Picture Test was

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scored by a guide developed for this project and tested for inter-rater reliability.

The Spearman rank correlation coefficient and the chi square median test were chosen as the statistical measures.

### Findings

The following represent the predictions, the hypotheses, and the results of this study:

#### Hypotheses Tested by the Spearman Correlation Coefficient

##### I. Disapproval and Guilt

The following hypotheses were confirmed:

Hypothesis One: There is a positive correlation between total disapproval (from parents, church, and God), and total guilt (guilt in relation to parents, church, and God).

Hypothesis Three: There is a positive correlation between parent-disapproval and God-disapproval.

Hypothesis Four: There is a positive correlation between parent-disapproval and church-disapproval.

Hypothesis Six: There is a positive correlation between mother-disapproval and God-disapproval.

Hypothesis Seven: There is a positive correlation between father-disapproval and God-disapproval.

Hypothesis Eight: There is a positive correlation between mother-disapproval and church-disapproval.

In the above correlations mother and God were more closely correlated than father and God, and mother and church were even more closely correlated than mother and God.

The following are hypotheses which were rejected:

Hypothesis Two: There is a positive correlation between parent-disapproval and total guilt (guilt in relation to parents, church, and God).

Hypothesis Five: There is a positive correlation between parent-disapproval and guilt in relation to God.

## II. Punitive Fate

All of the following hypotheses were confirmed:

Hypothesis One: There is a positive correlation between total disapproval (parent, church, and God) and punitive fate (anticipating misfortune).

Hypothesis Two: There is a positive correlation between parent-disapproval and punitive fate.

Hypothesis Three: There is a positive correlation between total guilt (guilt in relation to parents, church, and God) and punitive fate.

## III. Conservatism-Liberalism

All of the hypotheses in this section were rejected:

Hypothesis One: There is a positive correlation between parent-disapproval and liberalism of current belief.

Hypothesis Two: There is a positive correlation between parent-disapproval and movement from childhood belief in a liberal direction.

Hypothesis Three: There is a positive correlation between church-disapproval and movement in a liberal direction from childhood belief to the present.

Hypothesis Four: There is a positive correlation between God-disapproval and liberalism of present religious belief.

Hypothesis Five: There is a positive correlation between God-disapproval and movement in a liberal direction from childhood belief to present belief.

### Hypotheses Tested by the Chi Square Median Test

#### IV. Associations of Conservatism and Liberalism with Disapproval and Guilt

The following are hypotheses which were confirmed:

Hypothesis Two: The religiously liberal group will show significantly more movement in a liberal direction from childhood belief than the conservative group.

Hypothesis Three: The liberal group will perceive significantly more parent-disapproval than the conservative group.

Hypothesis Four: The liberal group will perceive significantly more God-disapproval than the conservative group.

The following hypothesis was rejected:

Hypothesis One: Religiously conservative persons feel significantly more total guilt (guilt in relation to parents, church, and God) than more liberal persons.

#### V. Disapproval, Guilt, and Belief Differences in Men and Women

The following hypotheses were confirmed:

Hypothesis One: There is no evidence of a significant difference between male and female in total guilt.

Hypothesis Two: There is no evidence of a significant difference between men and women in religious conservatism-liberalism.

Hypothesis Three: There is no significant difference between men and women in regard to degree of liberalism or conservatism of childhood belief.

Hypothesis Four: There is no difference between men and women in parent-disapproval.

Hypothesis Five: There is no difference between men and women in God-disapproval.

The following hypothesis was rejected:

Hypothesis Six: There is no significant difference between men and women in respect to the amount of movement in a liberal direction from childhood to present belief. This hypothesis was not accepted because men tend to move significantly more in a liberal direction from their childhood belief than women.

### Conclusions

The findings summarized above support the general hypothesis of this study, namely, that there is a projection of disapproval from parent figures to church, God, and fate and a correlation between parental and religious disapproval on the one hand and parental and religious guilt on the other hand.

There is no support for the assumption of a linear correlation between liberalism and disapproval, but the median test shows an association between these variables. The more liberal group shows significantly more perception of parent and God-disapproval. This lends support to the assumption that liberalism is in part a reaction against parental and religious authoritarianism.

In general, the secondary hypotheses concerning male and female support the assumption of the study that there are no significant differences between the two sexes on the variables under consideration. However, one hypothesis indicates that men have changed their beliefs a significantly greater amount than women since childhood. Further, the frequencies in the chi square contingency table show that men are more liberal in current belief than women, although they fall somewhat short of the necessary significance level.

### Implications and Recommendations

Certain implications of the study were discussed and recommendations were made: (a) the formative influence of family life on personality growth and religious experience requires special attention from the church; (b) there is a need for the church to set the example by becoming a true family-type fellowship; (c) severe disapproval results in a rebellious liberalism that depersonalizes God and eliminates emotional warmth in religious experience. It was recommended that the church bring warmth into religious experience by becoming a fellowship of understanding concern and by providing cell groups where people can relate to each other on the deepest emotional and spiritual levels; (d) it was recommended that the church focus on the needs of persons at every stage of development, especially adolescence, shepherding and guiding individuals in their emotional and religious growth; (e) it was recommended that the church emphasize fulfillment rather than suppression of desires, since the latter breeds guilt and resentment, while the former releases love; (f) it was suggested that church and family lay emphasis on acceptance and guidance in family life and religious experience rather than on disapproval and guilt; (g) it was suggested that disapproval and guilt are correlated with punitive fate, which really means self-imposed misery, and thus are likely to be destructive; (h) since mother is found to be more closely correlated with God than father, special attention should be given to the changing roles of men and women and to the increasingly matriarchal culture and religion of our day.

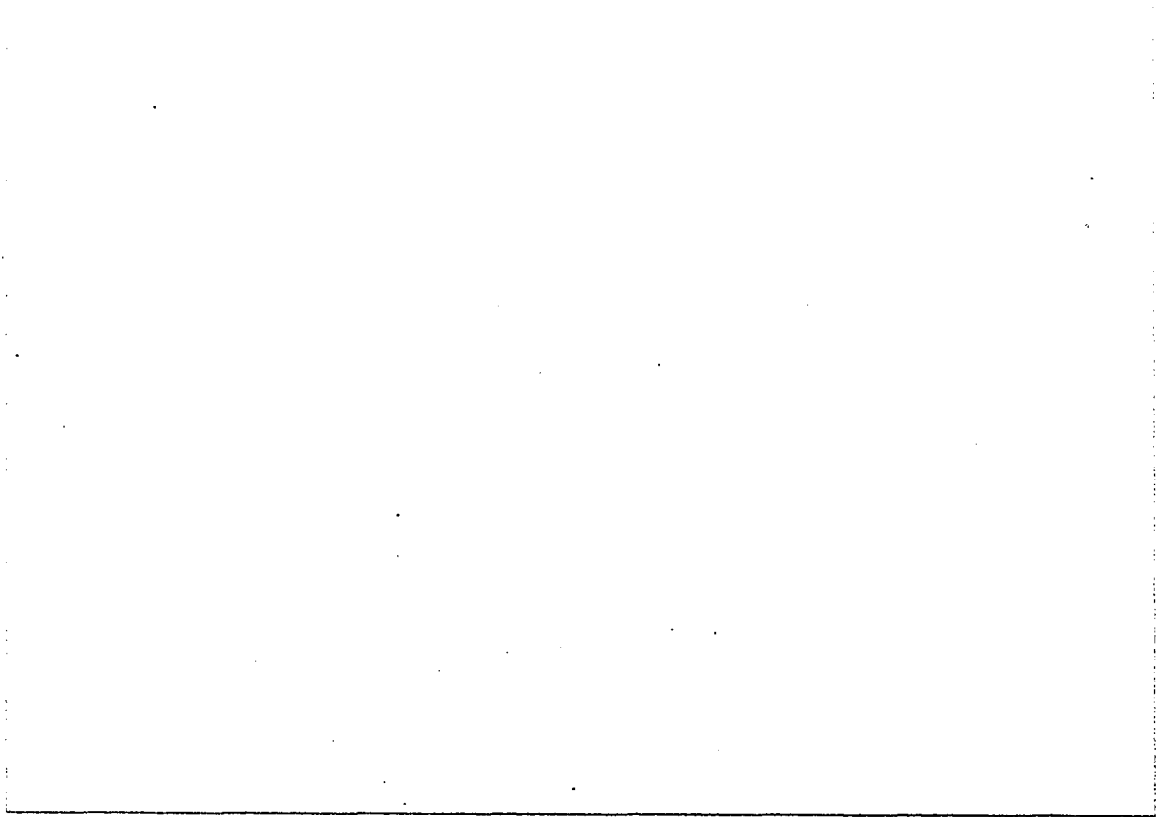
### Additional Research Possibilities

Additional research possibilities were recommended: (a) other promising correlations or associations of variables, such as liberalism on the Gustafson Scale and the feeling of guilt; (b) the possible association of guilt with religiosity; (c) the relationship of guilt with emotional health or pathology; (d) research into the relationship of guilt and ego-ideal or punitive conscience; (e) the possible correlation or relationship of disapproval of sex with later marital happiness and personality adjustment or maladjustment; (f) the emotional motivation behind liberalism and conservatism; (g) further investigation of punitive fate, and its possible unconscious meaning in relation to God; (h) the possibility of a compensatory reaction of liberalism in one area (for example, religion) and conservatism in another area (for example, politics); (i) the possible effect of the subjects' living at home or away from home on the other results of the study.



## **APPENDIXES**

## APPENDIX A



**FACTOR DISTRIBUTION OF PROTESTANT SAMPLE,  
CATHOLIC GROUP, AND "ALL OTHER" GROUP**

<b>Factor</b>	<b>Subdivision</b>	<b>Protestant Single Fr-Soph (66)</b>	<b>Catholic Single (+ 2M) Fr-Soph (20)</b>	<b>All Other (57)</b>	<b>Total</b>
<b>Age</b>	17	2	0	1	3
	18	29	9	11	49
	19	23	6	8	37
	20	4	2	11	17
	21	4	1	10	15
	22	2	2	5	9
	23-30	1	0	10	11
	Over 30	0	0	0	0
	Unmarked	1	0	1	2
<b>Sex</b>	Male	33	14	45	92
	Female	33	6	12	51
<b>School</b>	LaVerne	22	1	6	29
	Cal. Poly. 1	10	8	18	36
	Cal. Poly. 2	13	6	26	45
	Fullerton	21	5	7	33

**FACTOR DISTRIBUTION OF PROTESTANT SAMPLE,  
CATHOLIC GROUP, AND "ALL OTHER" GROUP**

Factor	Subdivision	Protestant Single Fr-Soph (66)	Catholic Single (+ 2M) Fr-Soph (20)	All Other (57)	Total
Marital	Single	66	18	44	128
	Married	0	2	11	13
	Divorced	0	0	1	1
College year	Freshman	45	14	17	76
	Sophomore	21	6	13	40
	Junior	0	0	19	19
	Senior	0	0	8	8
	Graduate	0	0	0	0
Place of birth	California	37	8	31	76
	Out of State	26	11	19	56
	Foreign country	3	1	7	11
Parents' occupa- tional level	Unskilled labor	3 ( 4%)	1 ( 5%)	2	6
	Skilled labor	20 (33%)	8 (40%)	20	48
	White collar	20 (33%)	7 (35%)	17	44
	Professional	16 (23%)	3 (15%)	12	31
	Other (owner, mgr., etc.)	7 (11%)	1 ( 5%)	4	12
	Unmarked			2	2
Religious interest	Low	13 (20%)	3 (16%)	11	27
	Medium	43 (65%)	10 (53%)	29	82
	High	10 (15%)	6 (31%)	17	33

FACTOR DISTRIBUTION OF PROTESTANT SAMPLE,  
CATHOLIC GROUP, AND "ALL OTHER" GROUP

Factor	Subdivision	Protestant Single Fr-Soph (66)	Catholic Single (+ 2M) Fr-Soph (20)	All Other (57)	Total
Protestant denomination	Methodist	18	-	8	26
	Presbyterian	12	-	8	20
	Church of Breth.	11	-	1	12
	Congregational	5	-	3	8
	Baptist	3	-	5	8
	Lutheran	2	-	4	6
	Chr. Missionary				
	Alliance	1	-	-	1
	Pilgrim	1	-	1	2
	Episcopal	1	-	2	3
	Christian				
	Science	1	-	1	2
	Unitarian	1	-	-	1
	Science of Mind	1	-	-	1
	Christian	1	-	-	1
	Salvationist	-	-	1	1
	Seventh Day				
	Adventist	-	-	1	1
	Non-Denom.	-	-	2	2
	Unity	-	-	2	2
	Agnostic	1	-	-	1
	None	7	-	-	7
	Atheist	-	-	1	1
	Unmarked	-	-	4	4

**FACTOR DISTRIBUTION OF PROTESTANT SAMPLE,  
CATHOLIC GROUP, AND "ALL OTHER" GROUP**

<b>Factor</b>	<b>Subdivision</b>	<b>Protestant Single Fr-Soph (66)</b>	<b>Catholic Single (+ 2M) Fr-Soph (20)</b>	<b>All Other (57)</b>	<b>Total</b>
<b>Denominational stability</b>	Same as parent	55	19	40	114
	Different from parent	11	1	17	29
<b>Faith</b>	Protestant	66	0	43	109
	Catholic	0	20	5	25
	Jewish	0	0	2	2
	Other		0		
	Hindu	-	-	3	3
	Sikh	-	-	1	1
	Mormon	-	-	2	2
	Armenian Orthodox	-	-	1	1

FACTOR DISTRIBUTION OF PROTESTANT SAMPLE,  
CATHOLIC GROUP, AND "ALL OTHER" GROUP

Factor	Subdivision	Protestant Single Fr-Soph (66)	Catholic Single (+ 2M) Fr-Soph (20)	All Other (57)	Total
Church attendance	<u>Childhood</u>				
	A. Nearly every Sunday	51	20	45	116
	B. Twice a month	9	0	1	10
	C. Once a month	2	0	6	8
	D. 1-6 times a year	3	0	3	6
	Unmarked	1	-	2	3
	<u>Now</u>				
	A. Nearly every Sunday	17	14	21	52
	B. Twice a month	16	4	5	25
	C. Once a month	10	1	8	19
	D. 1-6 times a year	22	1	21	44
	Unmarked	1	-	2	3

**FACTOR DISTRIBUTION OF PROTESTANT SAMPLE,  
CATHOLIC GROUP, AND "ALL OTHER" GROUP**

Factor	Subdivision	Protestant Single Fr-Soph (66)	Catholic Single (+ 2M) Fr-Soph (20)	All Other (57)	Total
Religious beliefs (self- designated)	Conservative	12 (18%)	10 (50%)	11	33
	Moderate	30 (45%)	9 (45%)	20	59
	Liberal	22 (34%)	1 ( 5%)	21	44
	Unmarked	2		5	7
Scale of Religious Belief (means of totals)	Childhood Belief Index	1.08 (C) <sup>b</sup>	0.83 (UC) <sup>a</sup>	Inc.	-
	Current Belief Index	2.08 (M) <sup>c</sup>	1.40 (C) <sup>b</sup>	Inc.	-
	Liberal Movement Index	1.00	0.61	Inc.	-

a: UC - Ultra-Conservative

b: C - Conservative

c: M - Moderate



## APPENDIX B

**SHORT STORY TEST SCORES: PROTESTANT SAMPLE ONLY**  
(means of the totals)

Category	Subdivision	Average of Totals	Sum of Scores	Mean	Mean of Totals	Median
<b><u>Disapproval</u></b>						
<b>Parental</b>	M-F-D		574	8.70		--
	MD		340	5.15		5.05
	FD		282	4.27		4.00
	TPD	398			6.03	5.72
<b>Religious</b>	GD		275	4.17		4.50
	GD		227	3.44		3.70
	TRD	251			3.80	--
<b>Total disapproval</b>	TD	649 (S-AVS)			9.09	8.75
<b><u>Guilt</u></b>						
<b>Re: parents</b>	G-MF		146	2.21		--
	G-M		175	2.65		2.90
	GF		118	1.78		1.84
	TG-P	146			2.21	
<b>Re: religion</b>	G-C		197	3.00		3.80
	G-G		178	2.70		2.50
	TG-R	187			2.83	
<b>Total guilt</b>	TG	333 (S-AVS)			5.05	4.67
<b><u>Punitive Fate</u></b>						
	PF		139		2.24	2.32

## APPENDIX C

### STANDARDIZED TEST ADMINISTRATION PROCEDURE

Subjects were asked to pick up the test materials at the door as they entered and to begin immediately on the Information Form. The student classes tested were all given the same explanatory introduction:

Let me say, first, that I appreciate your cooperation in this research project. It is necessary to leave the exact nature of my study ambiguous at this time, although I will be glad to pass on the results through your professor at a later time, if you are interested.

Your test forms have a code number, so that it will not be necessary to give your name. Therefore, your responses will be completely anonymous, and all information about specific tests will be held in the strictest confidence, so that no one except me will know what you have written, and, of course, not even I will be able to identify you by name.

You will have a limited time to fill in each of the three forms. The Information Form should be completed now, the Short Story Test will require thirty-six minutes (about three minutes per page), and the Scale will take about ten minutes.

On the Short Story Test please write as rapidly as you can, to release your spontaneous impulses and creative abilities. Don't skip anything and return to it, because the story must be kept in sequence.

The first picture was displayed and subjects were asked to begin writing. After three minutes, they were reminded that they should be finished with the front side of the page for picture #1. After six minutes, subjects were told that the time was up for the first picture. It was removed, and the second picture was displayed. This procedure was followed throughout the test period, with each picture being successively displayed and removed.

After time was called on the Short Story Picture Test, the following explanation was given, introducing the Scale of Religious Belief:

Begin now on the Scale of Religious Belief. The Scale implies no reflection on your beliefs or lack of belief in particular doctrines, but seeks only to determine scientifically if there is any correlation between religious beliefs and certain other factors. If you are of another faith, or if you have no opinion on the doctrines in the Scale, you are asked to write a brief paragraph on the back of the last page about your idea of the basis of a sound system of morality (of right and wrong) in modern society. However, if possible, answer the Scale.

Put number "1" in the box which best describes your childhood belief at age ten or twelve, or whenever you took your beliefs for granted, and number "2" for your present belief. You may begin now and leave when you finish.

## APPENDIX D

---

DATE: \_\_\_\_\_

CODE # \_\_\_\_\_

GENERAL INFORMATION

- A. AGE: \_\_\_\_\_
- B. SEX: (M) \_\_\_\_\_ (F) \_\_\_\_\_
- C. MARITAL STATUS: Single \_\_\_\_\_ Married \_\_\_\_\_ Divorced \_\_\_\_\_
- D. PLACE OF BIRTH: \_\_\_\_\_
- E. ACADEMIC LEVEL (Year in College): Freshman \_\_\_\_\_ Sophomore \_\_\_\_\_  
Junior \_\_\_\_\_ Senior \_\_\_\_\_ Graduate \_\_\_\_\_
- F. OCCUPATIONAL STATUS OF CHIEF WAGE-EARNER IN YOUR CHILDHOOD HOME--  
(Father, Mother, or Guardian):  
Unskilled Labor \_\_\_\_\_ Skilled Labor \_\_\_\_\_ White Collar \_\_\_\_\_  
Professional \_\_\_\_\_ Other \_\_\_\_\_
- G. RELIGIOUS BACKGROUND:
1. Religious Faith: \_\_\_\_\_  
(Catholic, Protestant, Jewish)
  2. Denomination: Parents \_\_\_\_\_ Self \_\_\_\_\_  
(Baptist, Methodist, Presbyterian, etc.)
  3. Degree of Religious Interest:  
High \_\_\_\_\_ Medium \_\_\_\_\_ Low \_\_\_\_\_
  4. Sunday School and Church Attendance:  
(Check for childhood in left column, for present in right column)  

<u>Childhood</u>		<u>Present</u>
A. _____	Nearly Every Sunday	_____
B. _____	Twice a Month	_____
C. _____	Once a Month	_____
D. _____	1 to 6 Times a Year	_____
  5. Religious Beliefs:  
Conservative \_\_\_\_\_ Moderate \_\_\_\_\_ Liberal \_\_\_\_\_

## APPENDIX E

6

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## THE GUSTAFSON SCALE OF RELIGIOUS BELIEF<sup>1</sup>

### Christian Doctrines

A. The Bible is the Word of God. God inspired men to report verbally what he said. The Bible in the original texts contained no errors.

- 0 ☐ I strongly agree. Persons who disbelieve this are not true to the Christian faith and should be separated from Christian fellowship.
- 1 ☐ I agree. But exact agreement on this point should not be a test for Christian fellowship. There may have been mistranslations and slips in copying the original text of Scripture.
- 2 ☐ I agree in part. The Bible contains the Word of God. But God spoke through fallible men. Therefore the Bible contains errors because of human elements, which we may judge by reason.
- 3 ☐ I disagree. The Bible is the record of the early moral and religious progress of Hebrews and Christians. It contains much wisdom from great men. But we cannot be sure of any "divine" element in it.
- 4 ☐ I strongly disagree. The Bible is only one of many collections of ancient religious writings. It is no more important for modern life than similar writings of other religions.

B. All the miracles recorded in the Bible occurred in the manner described there. These were supernatural interventions in natural laws.

- 0 ☐ I strongly agree. Persons who disbelieve this are not true to the Christian faith and should be separated from Christian fellowship.
- 1 ☐ I agree. But exact agreement on this point should not be a test of Christian fellowship. Different interpretations are permissible.
- 2 ☐ I agree in part. But since God spoke through fallible men, the writers of Scripture may have erred in their observations and reports of marvelous events.

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<sup>1</sup>Copyright 1953, Cloyd V. Gustafson  
(Used by permission).

- 3 ☐ I disagree. Wonders took place in ancient times, but they were probably not exceptions to natural law. The occurrences were not well understood and the stories grew by repetition.
- 4 ☐ I strongly disagree. Most accounts of miracles in the Bible are just folklore. There is no such thing as a real miracle.

C. Jesus was conceived by the Holy Spirit and born of the Virgin Mary without a human father.

- 0 ☐ I strongly agree. Persons who disbelieve this are not true to the Christian faith and should be separated from Christian fellowship.
- 1 ☐ I agree. But exact agreement should not be a test of Christian fellowship. St. Paul and the Gospel of John do not mention the Virgin Birth.
- 2 ☐ I agree in part. Jesus was divine, but His divinity is better explained by the Gospel of John than by the Virgin Birth.
- 3 ☐ I disagree. Jesus is the supreme revelation of God to men, but He was conceived like anyone else. In a sense any child is divinely conceived.
- 4 ☐ I strongly disagree. If Jesus ever lived at all, He was conceived like everyone else. The "Virgin Birth" is just a folk tale that grew up to explain a great man.

D. God raised Jesus from the dead. Jesus arose in His crucified body, left the tomb empty, appeared to His disciples and friends, and ascended into Heaven.

- 0 ☐ I strongly agree. Persons who disbelieve this are not true to the Christian faith and should be separated from Christian fellowship.
- 1 ☐ I agree. But exact agreement should not be a test of Christian fellowship. The risen body of our Lord was a glorified body. It was different from His body before the crucifixion.
- 2 ☐ I agree in part. Some great spiritual experience convinced Jesus' followers that He was alive and with them, but this did not necessarily involve Jesus' original body.
- 3 ☐ I disagree. I believe in immortality and hope for it, but my belief does not depend solely upon the Bible stories of the resurrection.

- 4 ☐ I strongly disagree. The New Testament reports of Jesus appearing to His disciples are stories growing out of the untrained imaginations of His followers. There is no after-life and a bodily resurrection is impossible.

E. Today, just as at Pentecost, the gift of the Holy Spirit is evidenced by the person speaking in unknown tongues. This promise should be claimed in modern churches.

- 0 ☐ I strongly agree. Persons who disbelieve this are not true to the Christian faith and should be separated from Christian fellowship.

- 1 ☐ I agree. But exact agreement should not be made a test of Christian fellowship. All the details of the original Pentecost need not be repeated today.

- 2 ☐ I agree in part. Pentecost was the great spiritual experience by which the Holy Spirit empowered the church. But we can have the Holy Spirit without "speaking in tongues."

- 3 ☐ I disagree. If we ask Him, God will give us spiritual power for Christ-like living. But religious emotion is not always a guarantee of Christ-like character.

- 4 ☐ I strongly disagree. Pentecost was just a case of religious crowd psychology. "Speaking in unknown tongues" is just emotional nonsense. Sensible people drop such superstition.

F. Jesus will someday return from Heaven in personal and visible form to rule the earth.

- 0 ☐ I strongly agree. Persons who disbelieve this are not true to the Christian faith, and should be separated from Christian fellowship.

- 1 ☐ I agree. But I do not believe that exact agreement on this point should be made a test of Christian fellowship.

- 2 ☐ I agree in part. But the return of Jesus to earth will be spiritual rather than in visible bodily form. He will come eventually to dwell and rule in every human heart.

- 3 ☐ I disagree. Jesus is as much in the world now as He ever will be. But I believe God will establish His Kingdom among men on this earth some day.

- 4 ☐ I strongly disagree. There is no heaven from which Jesus can return. To expect His coming causes men to neglect their task of making life in this world better.

G. Jesus Christ died for sinners: As a substitute He suffered the just penalty due us for our sins in order to appease the wrath of God and to save guilty men from hell.

- 0 ☐ I strongly agree. Persons who disbelieve this are not true to the Christian faith and should be separated from Christian fellowship.
- 1 ☐ I agree. But exact agreement is not required of Christians. One might say Jesus died to satisfy the justice of God.
- 2 ☐ I agree in part. Jesus died, not to soften God's heart, but to soften the heart of sinful men and reveal God's love for them. God saves men who repent.
- 3 ☐ I disagree. Jesus was a great and good man who died a martyr in the struggle against evil. His martyrdom has been a powerful moral influence and is an example for us.
- 4 ☐ I strongly disagree. There is no such thing as "atonement." There is only a law of cause and effect in moral matters.

H. Today, just as in ancient times, God frequently intervenes to work Miracles, especially in response to prayer, as for the healing of the sick.

- 0 ☐ I strongly agree. Persons who disbelieve this are not true to the Christian faith and should be separated from Christian fellowship.
- 1 ☐ I agree. But exact agreement is not required of Christians. Miracles undoubtedly took place in Bible times, but they rarely or never occur today.
- 2 ☐ I agree in part. Christians are required to pray. Prayer for the sick is good and may help through spiritual laws we do not understand, but it is not a substitute for medical care.
- 3 ☐ I disagree. Natural laws have always been God's ways of working and healing. Some laws are physical; some are spiritual. Sometimes spiritual laws are superior to physical laws.
- 4 ☐ I strongly disagree. We have no proof of any "higher power" which "intervenes" to help men. There is only natural law to which man must adjust.

J. The belief that human beings descended from some lower animal form is contrary to the Word of God and un-Christian.

- 0 ☐ I strongly agree. Persons who disbelieve this are not true to the Christian faith and should be separated from Christian fellowship.
- 1 ☐ I agree. But exact agreement on this point should not be required for Christian fellowship.
- 2 ☐ I agree in part. But evolution can be harmonized with the Bible. Evolution is God's method of creation.
- 3 ☐ I disagree. The biblical account of creation is folklore that grew up among people ignorant of science. The truth they saw was that God is the Creator.
- 4 ☐ I strongly disagree. Science has proved that man has evolved from sub-human forms of life. The Bible is worthless in deciding such questions.

## APPENDIX F

SCORING THE GUSTAFSON SCALE  
OF RELIGIOUS BELIEF<sup>1</sup>

By Cloyd A. Gustafson

The purpose of this scale is to measure differences in religious belief. Nine doctrines, expressed in strict fundamentalist phraseology, are offered in simplified form, with five possible reactions thereto. The responses in Box Zero represent no adjustment of belief to scientific thought whereas Box Four approximately represents an emphatic humanist position.

Theoretically, by using two decimal places, the scale offers possibilities of scores from 0.0 to 36.00. But since respondents give replies on only 9 doctrines, not all the possibilities are present between these two extremes.

By obtaining a figure, the Belief Index, which represents each person's doctrinal position, it becomes possible to compute Means, Medians, Standard Deviations, etc., for groups of persons, and to compute correlations of religious belief with any other measurable trait. One of the most valuable possibilities is the computation of the statistical significance of religious belief in relation to other measurable phenomena.

The score of an individual on any given doctrine is the number of the box in which he has "voted," e.g., 3, or 0 (zero) or 2, or 1.

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<sup>1</sup>Used by permission.

The individual's score on all 9 doctrines is the arithmetic mean or average of the scores on the 9 separate doctrines.

Suppose the person voted in Box Zero on all doctrines save E and H, in which he voted in Box 1. His score would then be computed thus:

His Belief Index would then be the total, 2.00, divided by 9 or .22.

Doctrine	A	0
"	B	0
"	C	0
"	D	0
"	E	1
"	F	0
"	G	0
"	H	1
"	J	0
		<u>2.00</u>

Suppose the person voted as follows:

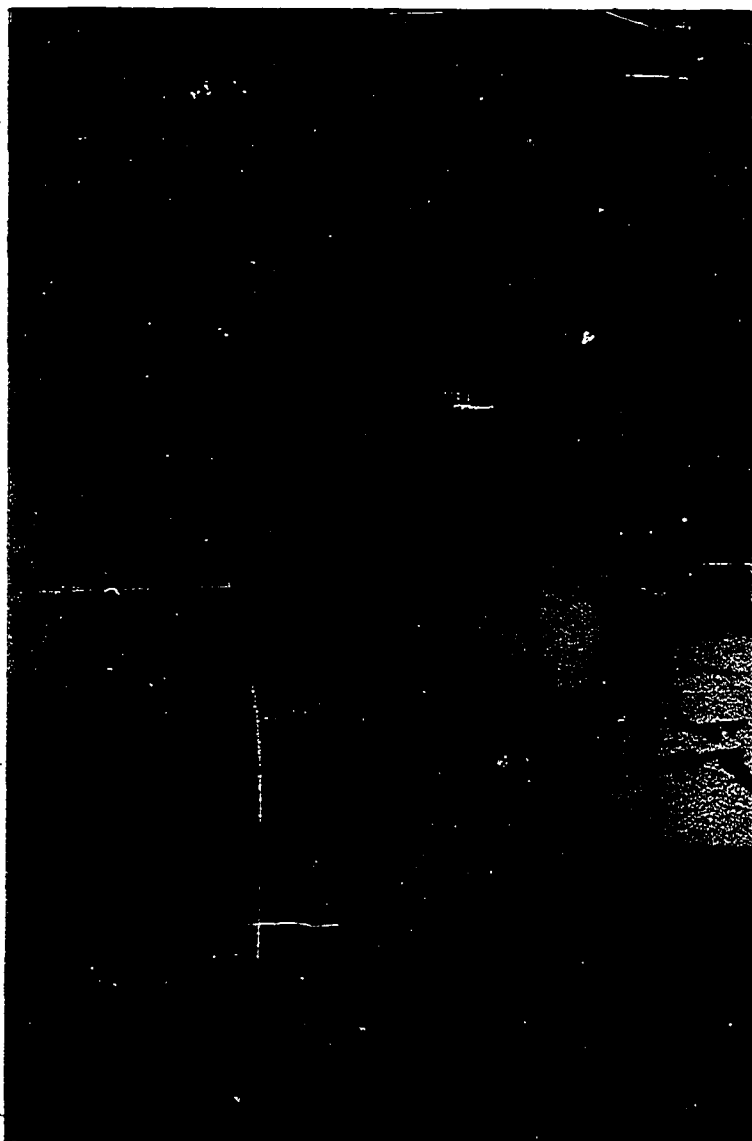
Doctrine	A	1.00
"	B	2.00
"	C	1.00
"	D	1.00
"	E	3.00
"	F	2.00
"	G	0.00
"	H	2.00
"	J	<u>1.00</u>

The person's Mean on the nine doctrines would then be computed as follows giving his Belief Index as:

$$\begin{array}{r} 9) \underline{13.00} \\ 1.44 \end{array}$$

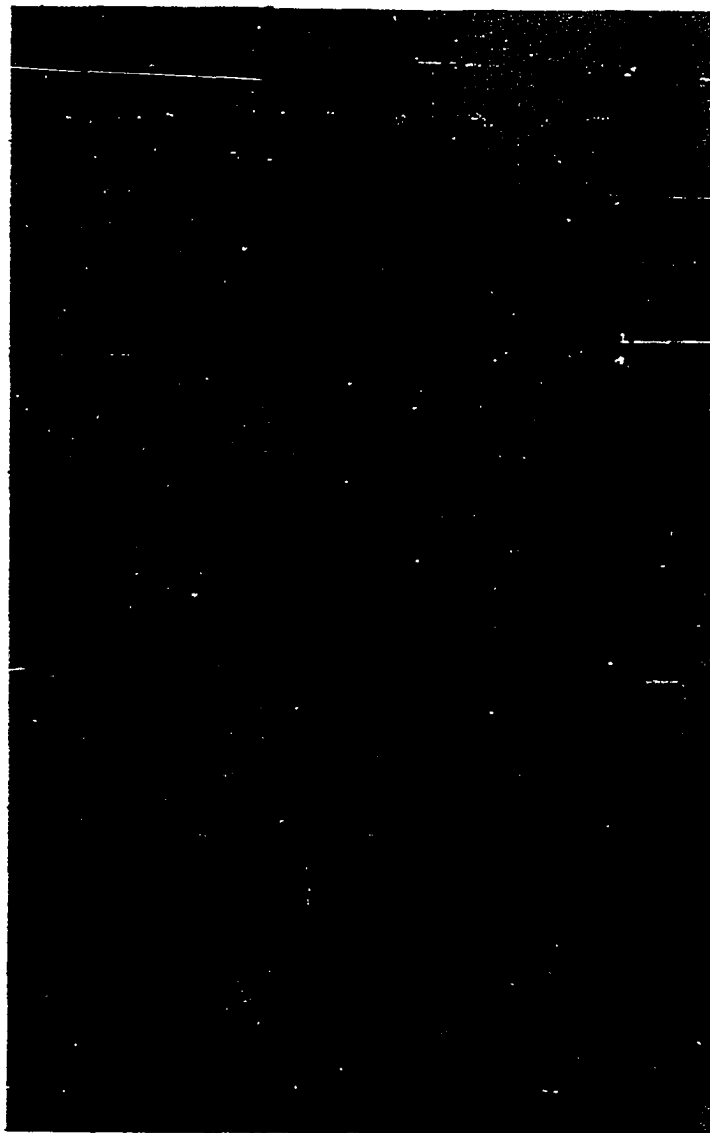


## APPENDIX G



Picture #1

JOHN MAKING LOVE



Picture #2  
JOHN AND MOTHER

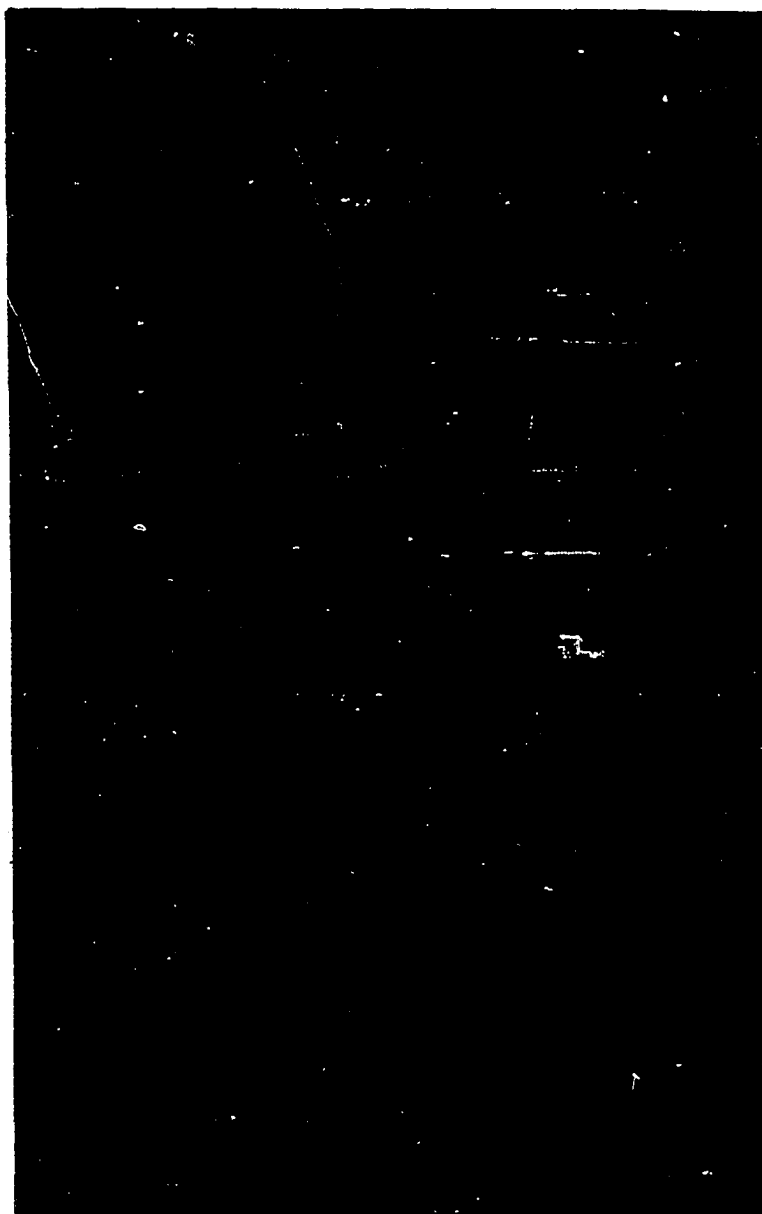


Picture #3

JOHN AND FA'HER



Picture #4  
JOHN AND THE CHURCH  
JOHN AND GOD



Picture #5

JOHN AND FATE

## APPENDIX H

### INTRODUCTION TO SHORT STORY PICTURE TEST

This is an exercise in imagination, designed to determine aptitude for creating stories from relatively ambiguous pictures and themes. There are no right or wrong answers. Each person will see and imagine something different.

Five surrealist paintings will be presented, each with a particular title or theme. As soon as each picture is displayed, create a story in your imagination about what is happening and write down the essential elements for a scene in a short story.

Make your story "realistic" (life as it really is) rather than "idealistic" (life as you might wish it to be).

In order that you may be able to express yourself freely, your response will be anonymous and confidential, identifiable only by code number. Since leaving any page or section blank will invalidate your entire test, you are requested to answer all questions as completely as possible.



Date: \_\_\_\_\_

Code #: \_\_\_\_\_

## SHORT STORY PICTURE TEST: PICTURE #1

JOHN MAKING LOVE

You are asked to see John as a young man making love. His mother and father appear suddenly and unexpectedly in the doorway. Give the essential elements of a dramatic scene opening your story.

\* \* \* \* \*

WHAT EACH PARENT FEELSWHAT EACH PARENT SAYSWHAT EACH PARENT DOES

Continued on reverse side . . . . .

Page 2, Picture #1

WHAT JOHN FEELS

WHAT JOHN SAYS

WHAT JOHN DOES

OUTCOME

Date: \_\_\_\_\_

Code #: \_\_\_\_\_

## SHORT STORY PICTURE TEST: PICTURE #2

JOHN AND MOTHER

John and his mother are shown here in a conversation concerning his lovemaking in the previous scene. Write what you consider would be the raw materials for an absorbing scene.

\* \* \* \* \*

WHAT MOTHER FEELSWHAT MOTHER SAYSWHAT MOTHER DOES

Continued on reverse side . . . . .

Page 2, Picture #2

WHAT JOHN FEELS

WHAT JOHN SAYS

WHAT JOHN DOES

OUTCOME

Date: \_\_\_\_\_

Code #: \_\_\_\_\_

## SHORT STORY PICTURE TEST: PICTURE #3

JOHN AND FATHER

John and his father are shown here in a conversation concerning John's lovemaking. Sketch your outline for a scene on this theme.

\* \* \* \* \*

FATHER FEELSFATHER SAYSFATHER DOES

Continued on reverse side . . . . .

Page 2, Picture #3

JOHN'S FEELINGS

JOHN'S WORDS

JOHN'S ACTIONS

OUTCOME

Date: \_\_\_\_\_

Code #: \_\_\_\_\_

## SHORT STORY PICTURE TEST: PICTURE #4(A)

JOHN AND THE CHURCH

John is pictured contemplating the church. Create the elements of a scene of your story, giving the attitude of the church toward John, John's own secret feelings and the outcome in terms of his church relationship.

\* \* \* \* \*

WHAT IS THE CHURCH'S FEELINGS ABOUT JOHN,  
AFTER THE LOVEMAKING INCIDENT?

WHAT THE CHURCH SAYS

WHAT THE CHURCH DOES

Continued on reverse side . . . . .

Page 2, Picture #4(A)

JOHN'S RESULTING FEELINGS

WHAT JOHN SAYS

WHAT JOHN DOES

OUTCOME IN TERMS OF JOHN'S RELATIONSHIP TO THE CHURCH



Date: \_\_\_\_\_

Code #: \_\_\_\_\_

## SHORT STORY PICTURE TEST: PICTURE #4(B)

JOHN AND GOD

Now visualize John considering his relationship with God.

\* \* \* \* \*

HOW DOES GOD FEEL TOWARD JOHN AFTER THE  
INCIDENT OF LOVEMAKING?WHAT GOD EXPECTS OF JOHN

Continued on reverse side . . . . .

Page 2, Picture #4(B)

JOHN'S RESULTING FEELINGS

WHAT JOHN DOES

OUTCOME IN TERMS OF JOHN'S RELATIONSHIP WITH GOD

Date: \_\_\_\_\_

Code #: \_\_\_\_\_

## SHORT STORY PICTURE TEST: PICTURE #5

JOHN AND FATE

In this picture, John is considering his Fate.

\* \* \* \* \*

WHICH PATH WILL FATE LEAD HIM TO TAKE?

WHAT WILL THE PATH BE LIKE ALONG THE WAY?

WHERE DOES THE PATH LEAD?

## APPENDIX I

## SHORT STORY PICTURE TEST

### Instructions to Judges

The protocols are to be judged or rated according to the frequency of occurrence of words, phrases, or sentences indicating:

1. Parent Disapproval
2. Church Disapproval
3. God Disapproval
4. Guilt
5. Punitive Fate

#### Suggested Procedure:

1. Study the Judges' Guides carefully to fix the categories and examples firmly in mind.
2. The units to be counted are sentences, phrases, or words, whichever in a particular instance is shorter.

#### Examples:

1) WORD: "Father paces wrathfully." (Both "paces" and "wrathfully" indicate disapproval, scoring one point each. Score: 2 points).

2) PHRASE: "If John and Jane marry, and teach their children not to repeat their error, the error will be forgiven." (The first phrase, "If John and Jane marry," indicates conditional acceptance, as does the second phrase, followed by two words implying that a wrong has been committed and disapproved of, namely, "error," and "forgiven." Score: 4 points).

3) SENTENCE: "John must now give himself to unselfish work." (This is a sentence without guilt words or phrases, but its meaning is clearly self-punishing atonement to relieve guilt. Score: 1 point).

### 3. Sequence for Scoring:

- 1) Parental Disapproval
- 2) Church Disapproval
- 3) God Disapproval
- 4) Guilt
- 5) Punitive Fate

Go through all protocols first, scoring the first five front pages and the outcomes for Disapproval. Then return and score the back side of the first five pages for Guilt, plus the last page for Fate.

### Principles of Interpretation:

1. In determining whether a particular expression indicates disapproval or guilt, let the subject of the sentence be the deciding factor. If the subject is a parent, the church, or God, then consider the word, phrase, or sentence an expression of disapproval. If the subject is John, consider it guilt.

#### Examples:

"The church could reject him violently" (disapproval).

"John cannot decide whether to go to church and ask for forgiveness" (guilt).

2. Where there is a double subject, do not count it, unless it is clear that both are equally involved.

#### Examples:

"Mother and John stopped speaking to each other."

(Disapproval and guilt, but ambiguous).

"Both Mother and John left." (To be counted as both disapproval and guilt).

4. Do not consider the context beyond the meaning clearly expressed in a single sentence.

## APPENDIX J

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# JUDGES' SCORING GUIDE: PARENTAL DISAPPROVAL (PICTURES 1, 2, 3)

General Categories	Descriptive Sub-Divisions	Words, Phrases, Ideas		Examples	Points
implied disapproval  (non-verbalized feelings)	martyr attitude unexpressed shock lack of understanding indifference disapproving looks, gestures	stunned	fearful	1. "His father doesn't understand."	1
		shocked	furious	2. "John's mother is still under the emotional impact of the situation."	1
		angry	jealous	3. "Mother says John is not considering all her troubles and fears just for him."	1
		ashamed	mistreated	4. "Mother weeps."	1
		guilty	illness	5. "Father paces wrathfully."	2
verbal condemnation (words)	verbal accusing, scolding, squelching	hurt	fainting		
		hostile	collapsing		
		offended	frowning		
		forbids	explodes	1. "How could you do this?"	1
		criticizes	castigates	2. "This proves you are nothing but a baby."	1
verbal condemnation (words)	verbal accusing, scolding, squelching	warns	degrades	3. "Father speaks sharply to John."	1
		threatens	depreciates		
		scolds	rages		
		shouts	reprimands		
		screams	questions (critically)		

JUDGES' SCORING GUIDE: PARENTAL DISAPPROVAL (PICTURES 1, 2, 3, continued)

General Categories	Descriptive Sub-Divisions	Words, Phrases, Ideas	Examples	Points
acts of punishment (actions)	penalty	punishes	1. "The parents broke up this event."	1
	withdrawal of privilege	intervenes	2. "Father and John struggled."	1
	physical force	interrupts	3. "Father tells John he is too irresponsible to have the car."	1
		separates		
		slaps		
		leaves house		
excommunication	break of communication or relationship or threat to do so.	clams up	1. "His father refuses to discuss it any further."	1
		refuses to discuss	2. "Mother withdraws from John emotionally."	1
		sends away	3. "Get out of here before I kill you! Don't ever come back."	3
		casts out		
		disinherits		
		threatens to expel		

# JUDGES' SCORING GUIDE: CHURCH DISAPPROVAL (PICTURE 4A)

General Categories	Descriptive Sub-Divisions	Words, Phrases, Ideas		Examples	Points
implied disapproval	attitude of anger, sadness, or disapproval	sad		1. Church: "The next time it might get worse."	1
		pity		2. "We're all nice people here."	1
		disappointed		3. "The church would disapprove without qualification."	1
		afraid		4. "The girl was a nobody."	1
		disapproving		5. "John should honor his parents."	1
		indignant			
		lack of understanding			
condemnation (verbal)	indication of sin, guilt, or need for forgiveness	guilt	reprimands	1. "The church forgives John but thinks his parents passed over the matter a little too lightly."	2
		unclean-ness	scolds	2. "The church knew he was no saint."	1
		transgression	criticizes	3. "You'd better clean up your mind."	1
		sin	forbids	4. "The minister expressed his disappointment."	1
		forgive	warns		
		wrong	threatens		
		bad			
		dangerous			

# JUDGES' SCORING GUIDE: CHURCH DISAPPROVAL (PICTURE 4A, continued)

General Categories	Descriptive Sub-Divisions	Words, Phrases, Ideas	Examples	Points
punishment (requirements)	probation	"If" (conditional acceptance)	1. "The church may urge John to apologize to his parents."	1
	requirement of apology	apology	2. "Minister: The church will accept you, if you get married."	1
	requirement of penance	marry	3. "John must have a quiet marriage and dedicate himself to a sacrificial Christian life."	3
excommunication	conditional acceptance	obligation		
		suffer		
		punish		
excommunication	break of communion	make amends		
	break of relationship	duty		
	expulsion from the church			
excommunication		expels	1. "The church could reject him violently."	2
		rejects	2. "Wishes to exclude him."	1
		abandons	3. "The session voted him out."	1
excommunication		ignores	4. "The people of the church shunned him."	1
		shuns		
		isolates		
excommunication		freezes out		

# JUDGES' SCORING GUIDE: GOD DISAPPROVAL (PICTURE 4B)

General Categories	Descriptive Sub-Divisions	Words, Phrases, Ideas		Examples	Points
implied disapproval	attitudes, feelings, or implications of indifference, disappointment, etc.	shocked	condemnatory	1. "God will help John not to become corrupted."	1
		appalled	offended	2. "God is disappointed in John."	1
		amazed	vengeful	3. "John's behavior offends God."	1
		angry	forgiving	4. "John is expected to repent."	1
		disappointed	judging		
		sad	frowning		
		wrathful			
condemnation	indication of sin, guilt, need for forgiveness	forbids	evil	1. "God is the stern but forgiving Father."	1
		reprimands	sinful	2. "John is guilty of adultery."	1
		warns	guilty	3. "A sinner may be forgiven."	2
		scolds	need for forgiveness		
		threatens	judges		
		bad			

# JUDGES' SCORING GUIDE: GOD DISAPPROVAL (PICTURE 4B, continued)

General Categories	Descriptive Sub-Divisions	Words, Phrases, Ideas		Examples	Points
punishment	probation, requirement of penance requirement of sacrifice	forgiveness	"If"	1. "If John and Jane marry, and teach their children not to repeat their error, the error will be forgiven."	4
		punishes		2. "John can take either the broad, easy road to sin, or the dark, narrow road to a responsible Christian life. God is forcing him to make the choice."	2
		assesses penalty		3. "John must seek knowledge of right and wrong."	1
		strikes down		4. "John is expected to repent."	1
excommunication	break of communion break of relationship	destroys			
		chastises			
		expects penitence			
		expects sacrifice			
excommunication	break of communion break of relationship	expects atoning actions			
		requires suffering			
		rejects	withdraws	1. "God would ostracize him."	1
		damns	excommunicates	2. God: "It is not for me to worry about."	1
excommunication	break of communion break of relationship	abandons	ostracizes	3. "John is damned."	1
		excludes	indifference		
		expels			

# JUDGES' SCORING GUIDE: GUILT (PICTURES 1, 2, 3, 4)

General Categories	Descriptive Sub-Divisions	Words, Phrases, Ideas		Examples	Points
implicit self-condemnation (feelings, acting-out: non-verbal level)	affects and actions: dysphoric, guilty, or depressed affect, self-degrading actions	apologizes	ashamed	1. "Feels censured and rejected by most people."	2
		grovels	mortified	2. "Gets disgusted with himself."	1
		despairs	ruined	3. "Resorts to alcohol and skid row."	2
		appeases	censured	4. "Feels resentful and ashamed."	1
		wilts	rejected	5. "John returns repentant, with much exchanging of promises."	2
		cries	repents	6. "Says he is sorry, but doesn't mean it."	1
		dissipates	blames others	7. "John hangs his head."	1
				8. "John apologizes."	1
				9. "Asks forgiveness."	1
explicit self-condemnation (self-accusation)	self-scolding, self-estimate as bad or inferior	bad	filthy	1. "John feels he has done something terrible."	1
		sinful	dirty	2. "John feels both he and the girl are to blame."	1
		unworthy	inferior	3. "John is guilty but a sinner may be forgiven."	3
		guilty	disgraceful	4. "John felt the shame of the situation."	1
		disobedient	mistaken		
		unclean	shameful		

# JUDGES' SCORING GUIDE: GUILT (PICTURES 1, 2, 3, 4, continued)

General Categories	Descriptive Sub-Divisions	Words, Phrases, Ideas		Examples	Points
self-punishment	penance physical symptom physical injury	accident	sacrifices	1. "Tries both to live it down and make amends through devoted good works."	3
		illness	suffers	2. "At old age, he is less consumed by pain."	1
		headache	does good deeds	3. "John now must give himself to unselfish work."	1
		nausea	does duty	4. "He told father he was sorry and accepted punishment, loss of family car."	2
self-isolation	break of communication escape from situation withdrawal, emotional (from involvement) withdrawal, physical (from human contact)	self-injury			
		makes amends			
		atones			
		leaves	unresponsive	1. "Confines his friendships to those who befriend him."	1
		moves out	stops going to church	2. "Goes to church less frequently."	1
		runs away	stops praying	3. "Leaves community."	1
		day dreams	estrangement	4. "Leaves home with the girl in tow."	1
		pouts		5. "John moves away from the girl."	1
		stops confiding		6. "John and parents refuse to speak."	1
				7. "John's mother is from here on excluded from his confidence."	1



# JUDGES' SCORING GUIDE: PUNITIVE FATE (PICTURE 5)

General Categories	Descriptive Sub-Divisions	Words, Phrases, Ideas	Examples	Points
hard path (experiences, events, happenings)	masochistic, self-punishing experiences virtue linked with suffering	dark or narrow path obstacles suffering trouble hardship accidents misfortune and fear of misfortune hard road to duty sacrifice	1. "He gets fired from his job." 2. "Becomes an alcoholic." 3. "The right path, which is longer and harder." 4. "Deprives himself." 5. "John is scared about the outcome."	1 1 2 1 1
ultimate doom (final end)	unfortunate or fatal outcome	failure despair death doom destruction hopelessness hell fatal occurrence	1. "John ends up on skid row." 2. "Masochism, guilt, the isolation of a large, dirty city." 3. "Finally, John despairs and commits suicide."	1 3 2

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